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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

HOLIDAY REFLECTIONS.

III.—Impracticability.

'Tis a strange age, this in which our lot is cast. It seems to differ in many, and in most important features, from the ages we read of. Some of those differences, no doubt, are seeming only, arising from that change of form and of hue which distance of time is very apt to effect in things familiar to us. Yet it strikes us rather forcibly that people, in this country at least, are drifting away from the deep faith in moral truth which was a characteristic of some of the generations gone by, and are taking hold of mere intellectual convictions as if they were more to be trusted, and therefore more to be valued, than anything associated with the movements of the will. Some there are who imagine that the process by which the mind reaches the conclusion that two and two make four is both more exact and trustworthy than the process by which man comprehends the fact that virtue is lovely, and that, in the words of the Great Master Himself, "it is better to give than to receive." Possibly, as we have intimated, this, although a characteristic of the present age, is not by any means peculiar to it. It shows itself, however, under the special aspects suited to the general tendencies of modern thought and action.

Out of this characteristic there comes a very common contempt for what is called "the impracticable." "What dost thou work?" was the testing question once put by the people of His generation to the incarnation of truth and life and love. "What dost thou work?" as if what a man is able *to do* is the best measure of his worth to the community. Oh, ah! very true, very good, very desirable, no doubt; but, you know, it is not to be done. It is simply the dream of an optimist—the purpose of a Quixote—the Utopia which, like the mirage, fades away from men's eyes just when men seem to be on the point of realising it. Who that has ever proposed any serious, and perhaps difficult, moral enterprise, has not become familiar with this kind of patronising reproach. "Pooh, pooh!" says your friend next at hand, who prides himself upon being a practical man, "why waste your time and your energy upon what will never repay you, when there are so many objects to which they might be usefully devoted with the certainty of an immediate result?"

Well, now, we are not going to run down your "practical man," as if he were out of keeping with the present state of things. On the contrary, we highly respect him in his proper place. But that place is certainly not the highest. We object, however, to the assumption involved in the descriptive epithet applied to him both by himself and others. The results achieved by men who are most apt to be condemned as utterly "impracticable," may be much greater, and usually are, than those which are brought about by the clever people who never aim at anything which they cannot make sure of hitting. He who developes any great moral idea, and manages to diffuse it in the minds of his countrymen so far as that it shall continue to operate as a power within them from one generation to another, until at last it becomes an irresistible law of action, and so crystallises itself, really does more in fact towards governing the world than even he who seizes the moment when what is nebulous is destined to become condensed, and what is apparently remote and invisible suddenly takes shape and stands out in distinct relief before the world, and supervises that final change. Thought, and feeling, and purpose, and the efforts which are made to reproduce them over as wide a surface of population as possible—these are what are often disparaged as the impalpable creations of imagination and enthusiasm, and as being nothing in themselves and tending to nothing, when, in reality, they give their direction to the main currents of social, political, and religious life, and finally embody themselves in larger measures of change than any that can be otherwise produced. Richard Cobden, for instance, and John Bright have really done more towards revolutionising modern society and settling its interests upon a new and broader basis, than any of those statesmen who are deemed by their followers to have a special claim to be regarded as "practical men."

It may, we think, be safely taken for granted that whatever is good in itself; or, to put it perhaps, something more exactly, whatever moral purpose is justifiable on moral grounds, is a purpose which men may pursue without laying themselves open to the charge of prosecuting the impracticable. Things which ought to be done can be done, and they can be done by convincing a sufficient number of people that they ought to be done. You may have rank, wealth, education, influence, and even numbers, in favour of an object, so as, in the world's judgment, to set that object far above the reach of "a voice crying in the wilderness." Nevertheless, he who "cries" in thorough sympathy with what is true and good, need not despair though the whole world be against him. The Carpenter's Son at Nazareth proved far stronger in the end than the Jewish Sanhedrim and the Gentile Proctors, by whom he was rejected as a mere dreamer. Strength, or, in other words, adequate power for the accomplishment of the decisions of the will, does not necessarily belong to the pretentious orders of the community. Aristocracy, for example, such as we have it represented in our own country, powerful as it is, is only powerful when the greater forces of democracy beside them chance to be dormant. But forces depending very much upon extraneous causes collapse if those causes come to be removed themselves, and that perhaps just when they are most highly trusted. The true are the really practical. Even in the arrangements of this world, moral force, to the whole extent to which it is exerted, is invariably a conquering force.

"Impracticability," forsooth! what does it really amount to in reference to such a question as that of disestablishment and disendowment? It means either that the thing sought to be effected is not right in itself, would not be justified in the result, would not conduce to the religious interests of the people; or it must mean that no recommendation of this kind in its favour will avail to convert what is now merely a theory into a fact. There are, of course, many who do not believe the thing to be good in itself. But, on the assumption that it *is* good, no efforts that are made with a view to realise it can be termed impracticable, save, indeed, those which are unsuitable to the end proposed to be accomplished. It would be a great mistake to try to do by physical force, for example, what can only be done by moral suasion. But no one can be properly accused of Quixotism who seeks to persuade men by the presentation to them of unquestionable truth. *If it be truth* it will live, and, of all truth relating to the higher interests of humanity, the well-known text may be considered fully applicable—"Paul planteth, Apollos watereth, but it is God that giveth the increase."

THE ARCHBISHOP AND THE HEATHEN.

An archbishop enjoys so many of the good things of this life, that he can hardly complain of some incidental disadvantages which disturb the serenity of his high position. One of these would appear to be, that it is impossible for him to indulge in easy talk on a public platform without the risk of turning that platform into a pillory. We are disposed to think that the archbishop's now celebrated speech at the missionary meeting in Carlisle has been somewhat hardly dealt with, especially by its heathen critics. Great men are not always wise; and the mitre of the Primate has never been supposed to confer infallibility, least of all under platform necessities. But though, as we shall endeavour to point out, the archbishop's apparently conversational discourse betrayed a state of mind which we should scarcely have expected in the Primate of all England, we really cannot see that Mr. Ardesheer B. Kapadia and Mr. S. B. Thâkûr had any sufficient pretext for the heroic frenzy under which they have written to the *Times*. The former gentleman, from the frequency with which he reiterates the word, would seem to have taken very great offence at the epithet "heathen." Perhaps "Pagan" would have suited him better, or non-Christian better still. But had his western education been less superficial, he would have been more ready to recognise that the evil associations of the term are accidents by no means essential to its meaning, and for a gentleman of his unlimited tolerance ought to have no existence. We may add, perhaps, that if he had enjoyed a larger acquaintance with the risk which our English tongue runs of utter emasculation under the ecclesiastical necessities of the time, he might even, by an extra stretch of toleration, have been able to sympathise with the pleasure which we feel in occasionally hearing an archbishop call a spade a spade. He is exceedingly angry that the Burmese envoys should be unceremoniously called "heathen," and assures us that they have come not "to do homage" only—an innocent rhetorical figure on the part of the archbishop—"but to put on a more permanent footing the political and commercial relations subsisting between the two countries." This correction of the Most Reverend speaker's ready rhetoric may perhaps be soothing to an Eastern mind, but we do not

see that the envoys are any the less "absolute heathen" for all that. But when Mr. Kapadia adds that "these heathens have toleration for their fundamental creed," we fear that indignation seduces him also into the snares of rhetorical inaccuracy. For how toleration can be a creed we confess ourselves utterly unable to conceive, and the dreamy sentiment that there is nothing particularly true and no matter, would appear to be a very odd foundation for anything.

But on the other hand, we cannot help wishing that a gentleman occupying so high a position in "the most tolerant Church of Christendom," should have been a little more careful, even at a Carlisle missionary meeting, to convey an accurate impression as to what his notions of toleration are. Students of ecclesiastical proceedings before the Committee of Council are too apt to gather that the episcopalian doctrine is, "tolerate anything which is necessary to keep the temporalities in peace." And this vulgar impression is unfortunately somewhat confirmed by the unceremonious manner in which the beliefs and hopes and fears cherished by two-thirds of the human race are treated when there is no risk of their stirring any question amongst the happy family at home. Thus the archbishop urged with evident dismay "that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times." Now, if the eminent speaker had intended to warn us against the indifference which denies the possibility of religious truth, this would have been a salutary lesson, the importance of which none but absolute sceptics would deny. But the words actually used convey a different impression, and seem to us somewhat unworthy of the speaker's position as the official representative of the national religion. For surely the faith which candidly estimates whatever good is to be found in other forms of religion, yet knows the immeasurable superiority of its own, is far nobler than that which dreads the least concession lest the foundations should melt beneath it. And further, we venture to think that he who most deeply enters into the spirit of Christ will make the largest allowances for the force of ancestral tradition and social circumstance, and inveterate misunderstanding, amongst those races who resist the advance of Christianity. We believe that much of the tolerance with which Mahommedanism and Buddhism are undoubtedly regarded by some of the leaders of Christian thought, may fairly be accounted for on grounds like these, rather than by any supposed tendency to exchange Christianity for heathenism. At any rate, in the primate of the "most tolerant Church in Christendom" we should have looked for such a triumphant confidence in the undying power of the religion he professes, that he could well have afforded to encourage and sympathise with the enlarged charity which a better understanding of Christianity has developed. And this leads us to another reflection, perhaps the most obvious and significant which the Carlisle speech suggests.

The Archbishop of Canterbury is not exactly the Defender of the Faith, but *ex officio* he is something very near it. We suppose that in the great national army which defends us against heathenism and heresy, he is, as it were, chief of the staff, and occupies very much the same position here as Count Moltke does in the army which defends Imperial Germany against external foes. Now what should we think if Count Moltke were to express dire fears lest the increased commercial activity of Germany, bringing its young recruits into contact with English and French political life, should divert them from their allegiance? Still more, if the great general should tremble at a chance visit of English volunteers to Hamburg or Cologne, should we not think that the excitements of the late campaign had disordered his intellect—or, at all events, that he had surprisingly little confidence in the sound vitality of the military organisation over which he presides? And surely not less astounding is it to find that the chief of our English spiritual army has so little confidence in the forces at his disposal, that in his opinion, "unless we take some steps, instead of converting the heathen, the heathen will be converting us." We have heard of a bishop of whom it was said that "he went to convert the Zulus and the Zulus converted him," but we had no idea that this was anything more than a somewhat illnatured sarcasm. The archbishop evidently regards a general relapse into heathenism as quite possible. We might, indeed, have been disposed to look upon the observation as one of those rhetorical flourishes which too often seem to be an unfortunate necessity of missionary platforms. But then we are carefully assured in the very next breath that "this is not merely an imaginary idea." Now, that we may have been remiss in missionary enterprise, might possibly be maintained, though not we think very reasonably. Farther, that the issue of such enterprises has not always been as successful as could have been desired, may be frankly admitted; though even on this point the complaints made are often greatly exaggerated. But we did flatter ourselves that we had at all events "taken steps" to secure our own land from any successful invasion of heathenism. What is the defence of the Established Church oftenest heard from the lips of its most enthusiastic supporters, and most effective with sentimental waverers amongst ourselves? Is it not that the institution honours the Almighty with a legal recognition of His supreme sovereignty? Is it not that the country thus assumes a distinctively Christian position, which assures and strengthens its religious character in the eyes of all the world? And this national profession is supposed so to react upon the whole population, that every man in these realms is born not only free, but Christian; while the faith is so interwoven into the national life as to make disintegration impossible. The Carlisle speech is only another illustration of the utter hollowness of such defences of the Establishment. The truth is that when men's attention is absorbed by legal forms and traditional ceremonies and political considerations, there is a great tendency to forget that the power of Christianity depends solely on its own inherent vitality. And dangers threatening to the outward pomp which is the subject of so much solicitude, are imagined to strike at the heart of the very faith itself. At any rate we never heard any Free Churchman express the slightest apprehension of dangers to his religion being involved in the visits of Burmese envoys, or in the presence of Hindoo students in the Temple, or even in the existence of Chinese opium shops in the east end of London.

ECCLESIASTICAL NOTES.

THE characteristic disposition of the human race to accept the inevitable—the inevitable that was so sure to disagree with them, if not to be fatal to their existence—has never been better illustrated than in the conduct of Churchmen with respect to the recent legislation in favour of religious equality. There was the Church-rate Abolition Act. A few years ago Churchmen believed, or thought they believed, that within a few years after the passing of that Act the parish churches would be melancholy ruins. Yet, as recorded in our last number, even in Cornwall, where Churchmen are few and their incomes not great, the abolition of the old law has been a wondrous stimulus to voluntary liberality, and not a Church from the Tweed to the Tamar has tumbled down for want of the rate. Then there was the Irish Church Abolition Act. What was to be the effect of that we all know. It would be easier to state what was not to be its effect, for every form of social and ecclesiastical disturbance was predicted. Besides all this, Romanism was to have raised its head of triple mitres, and Protestantism was to languish and die. Well, the Free Irish Church has been quietly reorganising itself, and is wealthier than ever. The highest authority states that owing to disestablishment, it is now in a better position than it was to cope with Romanism. So far from taking up the sword and fighting for their "rights," the Irish Episcopalians are more peaceable than ever, and wouldn't, we believe, lift a constable's staff to get back the Establishment. There was Mr. Hadfield's Offices Declaration Act, which the bishops opposed with so much zeal and persistency. What harm has the Act done the Church? and who now would wish it repealed? There is the Abolition of University Tests, about which Canon Liddon once got so excited as to say that he would sooner see the Church disestablished than give them up. Well, they are abolished, and not even Canon Liddon has since had a word to say about the increase of rationalism and infidelity in the Universities, and nobody, we imagine, would care to see them restored. And, there is the Church herself n the midst of all these reforms. Is she characterised by less zeal or a less religious spirit? Is she any weaker? And, apart from the Church, is there anybody who now thinks that the interests of Christianity in this kingdom have suffered one whit from them?

Take, next, the case of an internal Church reform, effected during the last session, by the Act of Uniformity Amendment Act. There has been a standing complaint against the Church services, from those, especially, who have only occasionally availed themselves of them, that they were long, wearisome, and monotonous. Old Churchmen always had a ready answer to every such complaint. The services had existed for centuries; they had listened to them from childhood, they were amongst the most precious memories of life, and they could not consent to a line being left out. High Churchmen pronounced these opinions with especial emphasis, and one would have thought that they would have gone to the stake rather than have seen a letter of the Prayer-book altered. But surely, though slowly, the conviction is forced upon them that these hitherto sacred services were hindering the progress of the Church, keeping people away from the services, and alienating the most active minds from her communion. So, on the sacred Prayer-book of Charles the Second, the bishops of this latter half of the nineteenth century laid what a few years ago would have been considered their sacrilegious hands, and nobody cried, "Sacrilege!" Their proposals were received with a sort of frigid indifference, as though nobody cared anything about them, and as though a great many were extremely indifferent as to whether they abolished the Prayer-book altogether. Encouraged, strange to say, by this attitude of the public, the bishops, this year, proposed a still greater reform of the services, amounting to the omission of a good deal that people have been accustomed to hear, and, in fact, to a general encouragement to the clergy to shorten the prayers at discretion. The thing is done, and it only remains with the laity in general to use their power with their officiating ministers, and they may get the whole service, sermon and all, through, as royalty and aristocracy have always managed to do at St. James's Chapel Royal, within an hour. And the reform is accepted even by a High-Church journal as a most useful and commendable reform! In fact, the inevitable is accepted with such grace that one would think it had been advocated for years.

Yes, the *Guardian*, even the *Guardian*, sings a pœan of praise over the Act of Uniformity Amendment Act. It begins by, what shall we say? a general blowing up of the Act of Uniformity—that very Image before which all High-Churchmen have for two centuries past been so scrupulously bowing down. It then proceeds to explain and recommend the new Act. It asks from Churchmen a loyal adhesion to it; it tells them that it has morally and legally the right to claim their hearty and loyal acceptance. It expatiates upon the great "elasticity" which it permits; it thinks it will give a decided stimulus to the adoption of daily service, which ought now to be "seized eagerly"; the legal "separation of services" is acknowledged to be a "great boon"; that sermons may now be preached without even any service, is "right every way"; and, not to multiply brief extracts, the *Guardian* goes as far as *this*,—

> For our own part, we wish that generally the sermon was so practically separated from the service that people might, without unseemliness, leave or enter after the prayers were over. Such a practice would often give a very salutary lesson to the preacher. But we have no fear that either services or sermons would suffer by it; and it would often be most useful to the young or to the weak. We rejoice, therefore, to see in this provision a liberty which will give to services and sermons the power of separate development, without destroying the union which will still, no doubt, be the rule.

What would this journal and its readers have said ten years ago if it had been predicted that such an article as this would appear in its columns in the year 1872? But, we hail this and all similar signs with the utmost gratification and hopefulness. They indicate that even when a greater change shall come, they will write, as the *Guardian* writes in its last paragraph, "We hail it gladly"!

Dr. Pusey writes once again to the *Times* on the threatened secession from the ministry of the Establishment in case of any "tampering" with the Athanasian Creed. We have no disposition to follow him into the "Filioque" question, or even into the question of the Homöusion, but his final declaration is clear and emphatic. He says that those in whose name he writes think that to withdraw the only declaration which the Church of England has in her public services, that the belief in the Catholic faith is necessary to salvation, would be "conniving" with the prevailing heresy of the day, would forfeit her character as a teacher of God's truth to her people, and would constitute the body which would so act a new church. Lastly, says Dr. Pusey, in reference to secession:—"These being our convictions, we thought that to be silent upon them, when some so imperiously demand the abandonment of this heritage of our fathers, would be an act of unfaithfulness, and that in the event of any consequent disruption of the Church of England we might have been justly asked, 'Why

did you not tell us this before?' It is not a 'threat to say what our convictions would involve."

We notice that the *Guardian* deprecates Dr. Pusey's first letter; while the *Record*, in reference to the second, admitting that it is undoubtedly "a document deserving of grave consideration," very pointedly asks, amongst other questions, "Was there no true Catholic Church for the first six hundred years after Christ, during which period indisputably there was no Athanasian Creed—there was no damnatory clause?" With regard to secession, the *Record* adds:—

We do not deny that Dr. Pusey and his friends may have it in their power to do a great injury to the Church, and possibly to precipitate her disestablishment. Should any considerable party secede, and should a bishop be found to head the secession, and thus give to the new sect the advantage of an episcopal succession, we fully acknowledge that the movement may be formidable. But the responsibility of it must rest altogether on its promoters. If they fancy that they can inaugurate a disruption in any degree analogous to the Free Church of Scotland, we believe that they are utterly mistaken. But in any case, when a threatened schism is causeless and unreasonable, the threat must not influence the claims of right and justice. The movement inaugurated by the Lay Declaration must be pressed on, and Dr. Pusey and his friends must be left to do their worst.

The sufferings of the curates have been before the public for many years, and not a word would we say to diminish any effect of the statement of them—not a word to diminish either personal or public sympathy with the most deserving class in the ministry of the Established Church. At a meeting of the Curates' Aid Augmentation Society at Colchester on the 18th, the following statement was made:—

The Rev. W. Harrison, Rector of Birch, said he would give them his experience. His income as a curate in the East End of London had been 100*l.* a year, out of which he had to pay 45*l.* for the only lodging into which any respectable person could have entered. That left him 55*l.* a year with which to feed and clothe himself and give to the poor of the parish, of which he had a share of 5,000 to himself, of whom the majority were of the very poorest. The claim of the curate was one which appealed to the conscience. He did not want to beg on behalf of curates. He did not know when he had been more affected, he might say ashamed, than when he had been induced to look up a number of old clothes to be given to clergy in distress. If the Gospel was to be preached it was an absolute necessity that we should have curates, and if so, we ought to provide for their proper support.

Churchmen "ought to provide for their proper support." We consider they ought, but they will not under the present system. The indifference and the stinginess which that system has created is astonishing in reference to other matters than curates' salaries. Day after day, every summer, their appears in the *Times* and other journals some appeal from a State Church incumbent, for money to defray the expenses of an excursion of the poor of his church into the country. The people of his congregation, who pay neither him, nor anyone else, a stiver for his services, won't even put their hands in their pocket for this little but graceful benevolent service. The system has hardened them. When do Nonconformist ministers make such appeals? Yet they are to be found taking their poor into the country, and they do it without the aid of a single begging letter, either to the *Times* or any other journal.

We report the proceedings of a "Church Defence Demonstration" at Alton Towers, the pleasant residence of the Earl of Shrewsbury and Talbot, where a picnic was held, and, apparently an enjoyable day spent by a large number of people. There was nothing, however, new in the speeches, unless it was the declaration of Mr. Touchstone—that if the Church was to perish, 40,000 Staffordshire men would know the reason why. We hope that not only Staffordshire, but all other men will. It is exactly what we want them to know. There was something, however, new in Mr. Bardsley's statement that the opponents of the Church Defence Institution had stated that the endowments of the Church amounted to 12,000,000*l.* or 14,000,000*l.* No one that we know has done this. The highest figure we ever heard stated was by Mr. Thomas Hughes in the late debate, when Mr. Hughes put the income at 10,000,000*l.*—and Mr. Hughes is a Church defender.

As to that debate and the division that followed, Mr. Kinnaird, M.P. for Perth, has made a statement which will be found in another column. Mr. Kinnaird had previously opposed Mr. Miall; this year he supported him. His reason for doing so may be commended to the consideration of more than one party in the Church.

The Wesleyans of Canada admit no one into their communion, who, either use intoxicating drinks as a beverage, or deal in them.

CHURCH DEFENCE DEMONSTRATION AT ALTON TOWERS.

On Thursday there was a meeting of the members of the various Church Defence Associations in Derbyshire, Staffordshire, and Shropshire, assembled in response to an invitation from the Earl of Shrewsbury and Talbot at his beautiful seat, Alton Towers. Special trains were run from various centres in the three counties, and the attendance was very large, numbering about 4,000. The splendid gardens and grounds at Alton Towers were thrown open to the visitors, who began to arrive early in the day; and after pic-nicking in various parts of the grounds and visiting the numerous places of interest, assembled in the quadrangle in front of the entrance-hall, shortly before five o'clock, when the meeting was held. The Earl of Shrewsbury presided, and there was a strong clerical muster. The Noble CHAIRMAN introduced to the meeting Mr. William Touchstone, of Manchester. (Cheers.) He (the chairman), as president of a branch of the Church Defence Association, was neither a High Churchmen nor a Low Churchmen, but he was proud of the latitude which the Church of England granted to both parties—(cheers)—and he was glad to see on that platform men of every shade of opinion within the pale of the Church of England who had assembled there to defend her rights. (Cheers.)

Mr. W. TOUCHSTONE, who was received with cheers, said that, as they were aware, some four years ago an attack of a very desperate nature was made upon the Irish Church, and a cry was made throughout the country by which Mr. Gladstone was able to get a majority of people on his side, and having got a House of Commons subservient to his wishes he was able to propose the disestablishment and robbery of the Irish Church. Mr. Gladstone was not only able to propose it, but to carry it out. (Hisses, and cries of "Shame!") He (Mr. Touchstone) very much regretted that the House of Lords, upon whom they had reckoned in their difficulty, did not keep that high position that they had counted upon at their hands. (Hear, hear.) Notwithstanding a very arduous and determined battle—and no man in the country or out of it fought better than their noble chairman on that occasion—(cheers)—they were beaten, and the Irish Church was disestablished and disendowed. He did not now intend to go into that question; he was merely making it preliminary to his remarks with regard to the present moment. They had been told that the anomaly was so great in Ireland that the disestablishment of the Church there could not be made a pretext for an attack upon the Church of England—(Hear, hear)—but no sooner had they tasted the power they were able to wield with respect to the Irish Church, than they turned their attention at once to the English Church. (Hear, hear.) Mr. Miall, the member for Bradford at present—(cheers and laughter)—brought the question before the House of Commons, and although he was beaten, he believed in final perseverance, and it would require not only gatherings like that to be held throughout the country to defeat Mr. Miall's objects, but in spite of their hatred to the ballot they must go up to the polling-booths and send better men to the House of Commons. (Cheers.) Mr. Miall was beaten in 1871, and he was beaten again this year—(A voice: "And he'll be beaten again")—but if he continued in Parliament he would try it again. (A voice: "It will be no use.") Under these circumstances, it had been found absolutely necessary for Churchmen to organise these Church Defence Associations. They had been organised throughout the country, east and west, north and south, and it was the duty of every Churchman and Churchwoman to make themselves members of some Church Defence Association. (Hear, hear.) So united, the battle could be fought successfully. The battle could be fought with power and with decision, and the opponents of the Church would be sent back again smaller in numbers, and feeling that the people of England would have honesty—(cheers)—that they would not go in for the robbery of the property which the Church fairly held as her own. (Cheers.) The people of England would tell them to mind their own business and to try to add to their numbers. (Laughter and cheers.) Looking for a battle, they were banded together, and Staffordshire and the adjoining counties had been asked by the noble earl to assemble there that day to weld together the great power which Churchmen have, and by which, if well-directed, they would be able to sweep all before them and hold their own. (Cheers.) The battle was in their own hands. Churchmen were just arising to a sense of their position and to a sense of their power and dignity, and if the Church was imperilled the people of Staffordshire would say what the Cornish people said when their bishop was in danger—if the Church was to perish 40,000 Staffordshire men would know the reason why. (Cheers.) But they must send better men to Parliament, not sham Churchmen—men professing to belong to the Church, but who never gave a vote in her favour, and never did an act in public that would aid her. They must tell such men to go home, and elect honest men in their places, who would stand by Church and State, and—No Surrender! (Cheers.)

Mr. ROWLAND SMITH, M.P., moved the first resolution:—

That this meeting pledges itself to resist every attempt to disestablish or disendow the National Church, being persuaded that such a policy would be both unrighteous and unwise.

The honourable gentleman remarked that the Church was being attacked both directly and indirectly. On the last occasion that Mr. Miall had brought forward his motion in the House of Commons, he listened very attentively to the debate, and he was somewhat surprised that several members from whom he expected better things gave an uncertain sound in their speeches. He regretted to hear the Government and the eminent Prime Minister of the country speak in a very uncertain way about the disestablishment question. (Hear, hear.) He said that the country was not yet ready for disestablishment and disendowment, and that if Mr. Miall wished to have such a measure passed he must first convert the people, and then bring his measure forward. (Hear, hear.) But he was pleased on the last occasion to hear the Prime Minister speak in a very different way. (Cheers.) He spoke more decidedly and more clearly, and told Mr. Miall that his motion was utterly unnecessary, and therefore he (Mr. Smith) thought he might congratulate Churchmen and Churchwomen upon the present state of these attacks upon our Church. (Cheers.) But that was not the only way in which attacks were made upon our Church. There was an insidious way of attacking her by means of such measures as the Burials Bill. (Hear, hear.) He was glad that many of the clergy had adopted his suggestion, and sent up a great many petitions against that bill, and he believed that it was owing to their having done so that they succeeded in getting rid of it. (Cheers.) It grieved him much to observe that there were associated with the Liberationists many excellent and good members of our own Church. They thought that if the Church was disestablished, they would get greater freedom and have more religious liberty. Some did that because they would advocate the tenets and practices of Rome. To such he would say, "Go and look at Rome and see what Rome does." (Cheers.) If Rome was supreme, every Churchman would have to bow to the will of one man, to the will of the Sovereign Pontiff. There was no liberty in Rome, and if that were the case we should have to bow to every edict of Rome, which he thought Englishmen would not fancy. (Cheers.) There was another section of the Church who advocated disestablishment on the grounds that they also wanted freedom and liberty of worship, and that it would put down Ritualism and what they called the errors of Popery. He believed those people were as much mistaken as the others, and if they wanted liberty they ought to join in maintaining the Church of England in its present state. (Cheers.) The resolution said it would be unrighteous and unwise to disestablish the Church. He contended that it would be unrighteous to deprive her of her property, because it was not property given to her by the State, but it was property consisting of tithes given by our remote ancestors and handed down in perpetuity to our Church in order to carry on the services of that Church. Surely, then, it would be unrighteous to take away property given by pious ancestors for certain special purposes. (Hear, hear.) Then, as to its being unwise to disestablish the Church, who was it that the poor of the parish looked to both for temporal and spiritual relief? Why, it was the parson. (Hear, hear.) If the Church, then, were laid aside, to whom would the poor go? The Church, being no longer the national Church, would become nothing more than a section of the community, and no one would have any claim upon its services except the different congregations that chose to worship in the different churches. (Cheers.)

The Rev. Canon BARDSLEY, in seconding the motion, said that reference had been made to the subject of tithe. He was not going to quote Blackstone, and Selden, and Pye-Smith, and other eminent Nonconformists to show them how tithe originated; but he was bound to state a plain fact, which everybody could understand, and which to his mind settled the question. They all knew what was the aim and end of the parochial system of the Church of England. It was to provide a fold for every sheep and a shepherd for every fold. (Hear, hear.) That system was originated in the seventh century, and it originated in this way: The people of England were at that time serfs, and were unable to build churches or to maintain ministers, and the old Saxon thanes, or lords of the manors, as they were called, built churches on their own estates for the accommodation of their tenants and attendants. Therefore they appropriated a tithe of the produce of their estates to the sustentation of the ministers for ever. That being so, they saw at once how it came to pass that parishes were so unequal in their size, and so capricious in their boundaries. They had heard of the origin of Church property. If parishes had been mapped out by Act of Parliament, or defined by what was called national policy, they would not have had them in that way. They could easily understand then that tithe was not given by the State, but bequeathed to the Church by individuals from their own private munificence. (Cheers.) It had been stated by their opponents that the endowments of the Church amounted to 12,000,000*l.* or 14,000,000*l.* and some placed it as high as 20,000,000*l.* The fact was that the endowments of the Church at the present time just amounted to 4,000,000*l.*—(laughter)—and two-thirds of these endowments had been since the Reformation, and had been bestowed upon the Church of England since she was reformed. (Cheers.) He held, therefore, that to take those endowments from the Church would be, in the words of the resolution, unrighteous and unwise. (Cheers.)

The motion was then put and carried unanimously.

The Rev. Dr. Fraser, vicar of Alton, moved,—

That the action taken by the enemies of the Church imposes upon all Churchmen the duty of uniting in their endeavours to sustain the Church in the integrity and comprehensiveness which are her glory and her strength.

Mr. W. Touchstone briefly seconded the motion, which was carried unanimously, and the proceedings terminated.

THE PRIMATE AND THE HEATHEN.

On the 20th, the Archbishop of Canterbury addressed a meeting on behalf of the Society for the Propagation of the Gospel, at Carlisle, and in the course of his remarks said:—"It is now almost easier to go to a distant heathen land than it was in the days of our grandfathers to travel from Carlisle to London. The whole world has been brought wonderfully near. In old times if you wished to stir up men's zeal for the missionary cause—knowing that the sight was far more powerful than what we merely hear of—it might be necessary to send them to distant lands that they might see specimens of the heathen. But now, take a return-ticket to London in the middle of the season; go either to Her Majesty's *levée* or the Lord Mayor's banquet, or walk even through the streets, and what do you see? A cavalcade of some six carriages bearing the Burmese ambassadors—absolute heathen, who have come to do their homage to the greatness of England in the centre of England. Go to the Temple, where the familiar sight of our barristers with their peculiar costume used formerly to be the only thing we saw, and we find some sixty Hindoos members of the Temple or Lincoln's-inn, still remaining Hindoos and heathen, in the centre of English civilisation. Go, again, to another quarter of the city—to the East-end of London—to what is called the Oriental Home, where every specimen of the heathen of the East is gathered together in consequence of our merchandise with the East, living here for months, mixing with our people; or follow Mr. Dickens into the Chinaman's shop, and see there men smoking opium as if they were in the centre of China; or go elsewhere and meet a whole troupe of Japanese, and you will see that a man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us, and that in our own metropolis we are brought so near heathenism of the worst class that unless we take some steps, instead of converting the heathen the heathen will be converting us. For this is not merely an imaginary idea. I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country. I say, then, we are forced by what we see around us—by the proximity into which we are brought with heathen tribes—to exert ourselves. We were told as a shocking thing in Cape Colony, some time ago, that the influx of Mahommedans into Cape Colony was making inroads by making converts from Christianity into Mahommedanism. It would be far worse if the influx of heathens into England and into London were to make some converts among ourselves. Therefore, I think, we are bound now, far more than ever we were before, to exert ourselves in this great work, which this and the sister society have undertaken now for many years."

This has called forth some remonstrances from certain "heathen" in London, and the archbishop's opinions are said by one of the writers to be "remarkable alike for their inaccuracy and want of Christian charity." It is denied that there are "sixty heathen students at the Temple and other Inns—the number is nearer twenty than sixty." "S. B. Thâkûr" says that "to educated heathens who are sojourning in this country at present it is a matter of merriment to see the different sects of Christians here keeping on an incessant warfare with each other. Each sect is never tired of pronouncing the mild curse of damnation upon the rest." The writer thinks "it will do immense good to his Grace to learn that most of us heathens from India have an unmitigated hatred for those who, having it in their power to ascertain the truth, do not study accuracy, who do not care to read the works of heathen writers on religion and philosophy, and yet abuse them and those who follow them simply because they are heathen, who have not yet learnt the simple lesson of speaking without disrespect about the religious opinions of visitors to their country; and, lastly, who call us heathen 'of the worst class' for adopting the views of celebrities like Mr. Mill, Mr. Spencer, Mr. Darwin, Professor Huxley, &c."

In a second and somewhat milder letter the same writer objects to the use of the term "heathen" in such a connection, because it suggests that those to whom it refers "are benighted and in ignorance of the true faith. To come to such a conclusion, it is imperative on these people to examine and compare both heathen and Christian systems. This evidently the archbishop, and, indeed, very many besides him, have not done. If we heathens had the least suspicion that Christians had examined our sacred books, and found them immoral, full of false teaching, &c., then we would certainly submit to be instructed by them in religious matters. But they are quite innocent of any such attempt." Hence the spirit of intolerance that obtains. After some criticism of the remarks of the *Spectator* and *Saturday Review*, "S. B. Thâkûr" contends that nations can be civilised and yet never embrace Christianity. If it be admitted that the absence of any recognition of "the true dignity of man, the sacredness of marriage, and the rights of personal freedom and of conscience, the constant occurrence of infanticides, the treatment of woman as a chattel," &c.,—prove that neither Mahomedanism, nor Buddhism, nor Brahminism can civilise a nation, the *Saturday Review* is asked if it is prepared to assent to the inference on the other side, that suffering from drink—which is forbidden by these three religions—practising baby-farming, beating wives, &c., are the results of Christian civilisation?

THE ATHANASIAN CREED.

Writing from Lucerne, Dr. Pusey says in the *Times*:—"Permit me, in answer to one of your correspondents who appeals to me, to say—1. That there is no question that when the Church in Spain first recited the Filioque in the Nicene Creed, on its recovery from Arianism, it did so in the conviction that it was part of the original creed. This appears from the Acts of the Council which introduced it. The insertion was an error of fact. The creed, with this addition, prevailed throughout the West, because it was true. To have withdrawn it when widely adopted, would have seemed to involve an abandonment of that truth. On this ground it was not withdrawn in France, even when a Pope wished it. To insert what is true in a creed, and to remove from a creed the expression of a truth declared by our Lord, or to withdraw a creed because it contains it, are obviously very different things. The Homöusion was such an addition, but it would not make a new Church because it declared only what the whole Church believed before. All, I suppose, would admit that any local church which should withdraw the Homöusion would become a new Church. In like way those in whose name I write, sir, to you, think that to withdraw the only declaration which the Church of England has in her public services, that the belief in the Catholic faith is necessary to salvation in those who can have it, would be a signal connivance with the prevailing heresy of the day, would forfeit her character as a teacher of God's truth to her people, and would constitute the body which should so act a new Church. 2. These being our convictions, we thought that to be silent upon them, when some so imperiously demand the abandonment of this heritage of our fathers, would be an act of unfaithfulness, and that in the event of any consequent disruption of the Church of England we might have been justly asked, Why did you not tell us this before? It is not a 'threat' to say what our convictions would involve."

TERCENTENARY OF THE MASSACRE OF ST. BARTHOLOMEW.

In connection with the tercentenary anniversary of this terrible event a lecture was delivered by the Rev. Dr. Cumming, on Friday evening last, in the Scotch National Church, Crown-court, Covent-garden. There was a good attendance, and the rev. gentleman having read a verse of Scripture (2 Cor. x. 4), commenced his lecture by saying that what he was going to speak upon was an historical fact three hundred years old, too atrocious, according to some modern thinkers, to be capable of repetition in the nineteenth century. But he (the lecturer) thought differently, for if it were only an isolated fact in the acts of the great system from which it sprung, and one not coming within the bounds of possibility to occur again, he would be the last to refer to the subject, and would be happy to forget and forgive. This, however, he could not do, seeing that it was a deed gloried in, sanctioned, and highly applauded by the Romish Church. It was a part of the system, and Rome only needed the power and the opportunity for the deed to have its counterpart in the nineteenth century. The rev. gentleman then gave a graphic account of the massacre, with copious extracts from Romish writers, to show that the terrible scenes of slaughter and bloodshed he had pictured were not exaggerated. Alluding to the part taken by the priests in the matter, he said that whenever any great wickedness was to be done in the Church of Rome, the priests were always sure to be the beginning, the centre, and the end of it. Their joy was excessive when they knew that the massacre had taken place, and that it had commenced with the murder of the aged Admiral Coligny, whose only crime before the priests was that he had taught the people to read, understand, and love the Word of God, and whose head after the murder was sent prepaid to Rome, as something that would greatly gratify the Pontiff. The rev. gentleman then forcibly contrasted what the feelings of "Him who wept over Jerusalem" would have been after such a scene of slaughter, misery, and bloodshed, with those of "His vicar on earth," who rejoiced exceedingly, and went in grand procession to thank God for so signal a success in the destruction of the enemies of the Church. A medal was also ordered to be struck in commemoration of the event, and one of these he (the lecturer) possessed, on the reverse side of which was a representation of a destroying angel, with a cross in one hand and a sword in the other, slaying and pursuing the fast-falling and maimed Protestants, while underneath were the words, "The slaughter of the Protestants." In addition to this, Pope Gregory XIII., who carried out the infamous designs of his predecessor Pius V., ordered a painting of the murder of Coligny, which is still at Rome, and is so hung that whenever the present Pope carries the sacrament according to the regulations of the Romish Church, he must pass the picture. The rev. gentleman then pointed out that if Pope Pius IX. disapproved of the massacre he would, at any rate, have the picture removed, or its face turned to the wall; but this, as the lecturer observed, would at once upset the theory of infallibility, for it would be one infallible Pope condemning another. Again, in the Romish missal there was a collect repeated on the 11th of every May calling upon Pius V., the instigator of the massacre, to intercede for the Church in heaven. If such were their saints, the Rev. Doctor observed, what must their sinners be? Furthermore, all Roman Catholic bishops in the world, except one in Russia and a few in Ireland, had taken the following oath:—"I will persecute and attack all heretics and schismatics to the utmost of my power." All this showed that only power and opportunity were wanting for carrying out their oaths, and recommencing another era of persecution and death. At the present time tremendous and powerful efforts were being made to spread the doctrines of the Romish Church in this country, but, alas! he feared "that we had no Prince Bismark to be equal to the occasion." An order had already been established in Rome, and sent to the Jesuits and all allied with them, to strive to influence each Government to look favourably upon their movements, and, if possible, to reinstate the Pope; but if not successful in this, they are to join with Republicans, Chartists, and all disturbers of public order, and convulse the kingdom to its centre.

Dean Stanley preached in the parish church of St. Andrew's (Dr. A. K. H. Boyd's) on Sunday morning. The dean, in the outset of his sermon, remarked that there were doubtless many not only there, but in many lands and churches elsewhere, who would be reminded that Saturday, Sunday, and Monday formed the anniversary of a dreadful crime which, exactly 300 years ago, darkened the face of Christendom. There were many recollections which the tercentenary of the Massacre of St. Bartholomew might fitly recall to thoughtful men. They might regard it as a solemn warning against too great confidence in their own opinions—a startling proof of the acknowledged folly and fallibility of one who was then, and who was by many still believed to be, the chief master of Europe—by whose express approbation the dreadful crime took place. The medals which were struck in its honour, the pictures which still hung on the walls of the Vatican, delineating its horrors as among the glories of the Papacy, were now disowned with shame and remorse by the Papacy itself. Or they might look back to it with thankfulness as the extremest point to which the tide of intolerance, under the name of religion, had reached, and they might bless God that, although with many ebbs and flows, these bitter waters had since that time—at least in this their most violent form—been receding from the land which they then covered. Humanity and justice had, at least in this instance, triumphed over fanaticism and passion. But there was a more useful and general reflection of a more practical kind. The Massacre of St. Bartholomew represented a scene which, though its darkest shadow rested on the Church of Rome and on the monarchy of France, had yet overcast churches and kingdoms as far as possible removed from Rome and from Paris. In England the very name recalled the mournful day on which 2,000 Nonconformists were, by the fault of our forefathers, on St. Bartholomew's Day, in 1662, estranged from the Church of England; and in St. Andrew's it was impossible not to remember how deep and bloody were the stains which had been left by the like spirit of religious hatred in the precincts, now so peaceful and so tranquil, of that ancient city. Although the most violent forms of religious intolerance had ceased, yet no one who looked round on the dissensions and the suspicions with which Christians still regarded each other could be sure that we were altogether free from its contagion.

Reports of an alarming, and probably groundless, character have been circulated in Ulster towns, some to the effect that Roman Catholics intended a retaliation on the tercentenary of St. Bartholomew's Day. These were sufficiently specific in Drogheda to cause local alarm, and troops and police were sent to the town.

CHURCH AND STATE IN PRUSSIA.

We find the following in the *New York Independent* from a correspondent at Berlin:—"It is no betrayal of state secrets—though those certainly *are* the inner councils of the German Cabinet—to say that Prince Bismarck is devoting his retirement to the study of the Papal election under all possible contingencies; and also to the evolution of a plan for the final separation of the Church from the State, not in Prussia alone, but concurrently in all the constituencies of the Germanic Empire.

"Bismarck could ask nothing better than either two rival Popes or one chosen by strategy in violation of the constitutions. Either result of the Conclave would enable him to consolidate Germany against the Papacy. In the event of some fatal dissension among the cardinals, or of some notable irregularity

of procedure, the Chancellor of Germany holds the cards in his own hands. Though Bismarck has retired to his country seat for the avowed purpose of getting sleep, he will not be caught napping by the Jesuits.

"The future of the Church in Prussia, and indeed throughout Germany, occupies the thoughts not of the Chancellor alone, but of all leading minds in the Church and the State. It is a question of the utmost gravity. That Church and State must soon be finally divorced—at least in Prussia—is accepted as a foregone conclusion. The highest authority in the Evangelical Church is evidently preparing itself for this result, and is seeking to devise an ecclesiastical system that should be suited to the new order of things. This is by no means so simple as it might seem from the trans-Atlantic point of view. American Christians are apt to forget that their fathers were tutored into the doctrine of religious liberty by a long and painful discipline; and that in some of the colonies there was an actual union of Church and State, which, in Virginia, for instance, continued down to the War of the Revolution. In solving this new problem for Prussia the following elements must be taken into consideration:—

"1st. There does not exist in Prussia one established Church, like the Church of England, demanding that the majority shall support the religion of the minority; and hence there is no popular movement against the system as it is. That system has two principal features, which, with certain modifications, apply to the Catholic as well as to the Evangelical Church: these are the sustentation of the Church by public funds, either hereditarily vested or given as 'patronage'; and a corresponding oversight or inspection of the Church, through the Cultus-ministry, as a branch of government. This peculiar system has been administered so fairly, and in the main has worked so kindly, that the people at large are contented with it as it is. None have reason to be dissatisfied with it upon personal grounds except the non-religionists and the members of certain smaller sects, which, though tolerated in their worship, are not sustained in any way by the resources of the state.

"2nd. There has been in Prussia no persecution or oppression of any body of Christians, no infringement of the liberties of the churches by the State; and, hence, there is no demand of conscience for the release of the Church from its connection with the State. There has been a movement for a larger independence of particular congregations; but, as a rule, the clergy of the several churches and the devout portion of the membership are very well satisfied with an arrangement which, without interfering with liberty of conscience, secures to religion the countenance and support of the civil authority.

"3rd. The movement for the separation of Church and State originates in a political necessity; or, more strictly, in the political purposes of the present Ministry; and is intended to deprive the Ultramantane party of the opportunity to use the Catholic Church as a lever against measures of public policy. It is not a theological or ecclesiastical reformation.

"4th. The movement is advocated by political theorists of the Liberal school, and also by Liberals in religion, for the avowed purpose of withdrawing the State from any positive form of religious influence; and this causes it to be looked upon by the conservative and the devout, not as a reform, but as a revolution toward Communism and infidelity.

"5th. Anticipating the fact of the separation of the Church from the State, the prudent foresee a grave economical difficulty. How are the churches to be sustained and new churches built? The people have not been trained to give to such objects, as Americans are trained, from childhood; and they know well enough that their taxes will not be reduced in consequence of freeing the public treasury of all costs for religion. Churches that possess land or other property will not suffer by the change; but those which have been aided by royal grants, or parish taxes, or from appropriations, may die of starvation if left to voluntary support. The rent of a sitting in such churches must be increased tenfold above the present average. The Free Church of Scotland 'got its back up,' and paid for having its own say and way; but here there is no pressing call of conscience, duty, or expediency, and no Scotch or Puritan 'will-worship' equal to such a pecuniary sacrifice as voluntaryism demands.

"6th. A very grave spiritual complication will arise under the new order of things. What shall be the basis of church-membership? What the conditions of communion? Such an open confession of a personal religious experience as is wont to be required in the United States is so contrary to the training and habits of the German people, so abhorrent to their views of propriety, of personal independence, and of the sanctity of religious feelings, that they could not be persuaded into this—not being driven to it by any such stress of conscience as was laid upon the Pilgrim Fathers. Yet the more devout feel that the State-Church system has incorporated with the Church certain elements from which it should be freed, if henceforth it is to stand and act alone; that the Church ought to gain in doctrinal purity and in spiritual life a compensation for what it loses in social prestige and in temporal support. But *how* shall it transform itself into a body purely spiritual?"

"The Rock" and the Episcopate.—Quite scandalised by the oft-recurring fact of "heedless bishops" coquetting with practices savouring of Rome, the *Rock* seems to be sadly preparing its mind to throw the Episcopate over altogether. Referring to the subject of confession at the new Church schools at Denstone, lately the scene of a great *réunion* of Establishment supporters, it remarks, "And yet—all this notwithstanding—four bishops of the Church of England—the Bishop of Winchester of course was one—assembled the other day, at Mr. Woodard's bidding, to give him their episcopal benediction. No wonder that the *prestige* of Episcopacy is on the wane." We had thought the fact noted in the last sentence had been visible before, but those within are apt to "see through a glass darkly," and require strong and repeated proof—none being so blind as those who refuse to see.

Bishops' Work in India and at Home.—What with attendance in Parliament, the *réunions* of the London season, and other mundane engagements, our Lords Spiritual do not devote quite all their attention to their dioceses; generally speaking, with some exceptions, taking things pretty easily. An item, per the Bombay mail, would infer that a mitre at the tropics is less of a sinecure. Dr. Milman, Bishop of Calcutta, has given notice of a visitation tour through the Punjab, which is expected to take four months' continuous travel. A long journey in India is, as Dr. Macleod found to his cost, far more exhaustive than similar excursions here, and one cannot but imagine what a flutter there would be in the home Episcopate did anything suddenly necessitate a four months' tour of the whole Bench under equally disagreeable surroundings. Who would console Belgravia, keep the peace between High, Low, and Broad Church, or thwart Nonconformist efforts to obtain their just rights during the absence of the Episcopal Bench?

Church Inquiry and Cumberland Constitutionalists.—Conservatives are getting thankful for very small mercies. At the East Cumberland Conservative Association dinner last week, Mr. Hodgson, M.P., looked with satisfaction on the fact that though in a minority they had had power to prevent "the Jesuitical inquiry into the revenues of the English Church, moved by Mr. Miall," and had also "thrown out the Burials Bill." Who can grudge such triumphs, or fail to sympathise with such exuberant thankfulness? Yet, though to appearance "all went merry as a marriage bell," like the shade of Banquo at Macbeth's feast must have been the reflection that Mr. Miall's inquiry and the Burials Bill were not disposed of for ever, but are certain of resuscitation and ultimate embodiment in the law of the land. If such thoughts did not cross the mind of all the guests, they can rest assured that mere vituperative epithets, "Jesuitical" and the like, will not do much to lay the ghost of those measures, any more than calling Mr. Gladstone "artful and dodgy," with similar exhibitions of bad taste, peculiar we hope to constitutional Cumberland, will lose him the confidence of the country. Indeed, judging from the past, it is very possible some at the banquet will ere long help to pass the Burials Bill, and agree to the "inquiry," lest continued opposition bring about evils—to them—greater than those they strive to avoid.

The value of church property in New York city is estimated at 86,000,000 dols.

The new American Church "of St. Paul" is to be built after designs by the English architect, Mr. G. Street, in the "early Italian Gothic," 132 by 64 feet, with a tower. A parsonage, school, library, and *creche* are to be attached. The cost is to be 45,000 dols.

The Voysey Movement.—The *Globe* says a gentleman has offered to erect a church for the ministrations of the Rev. Charles Voysey if a suitable site in London can be obtained. Amongst those supporting the movement are Aldermen Sir Sydney Waterlow, Sir J. Lubbock, M.P., Sir J. Bowring, Sir F. Elliot, Mr. Darwin, Sir C. Palmer, Mr. Joseph Brown, Q.C., and several benificed clergymen of the Established Church.

The Ritualists and the Church Congress.—The *Church Herald* significantly says:—"A correspondent suggests the expediency, it will be seen, in the interest of the Anglo-Catholic cause, of immediately instituting an Anglo-Catholic Congress, the present institution of a Church Congress having evidently fallen very considerably from its first estate, and become too decidedly a mere Protestant instrumentality."

Norwich Diocesan Conference.—There is to be a Diocesan Conference in October in the diocese of Norwich. The conference will be held at Norwich, Lynn, Ipswich, and Halesworth, and the subjects for discussion are—1. Church reform and Church defence, and their mutual relation; 2, the position and duty of the church in reference to the instruction and examination of elementary schools and training colleges in religious knowledge.

The Coming Church Congress.—The *Leeds Mercury* appeals to the Nonconformists of that town to open their houses to the visitors who will attend the Church Congress there in October. It says:—"The congregations of the Church of England have no doubt done as much as they are able or willing to do already, and still the committee is in much need of room. They are now appealing through an advertisement in our columns for neighbourly aid."

Schism: Within or Without?—Straws show which way the wind blows. The ritual of the Establishment is over laden with, to ordinary minds, phrases hard of comprehension, and the Rev. S. B. James, vicar of North Marston, has come to the rescue with "Ecclesiastical explanations; or, paragraphs respecting various Church and kindred terms, titles, &c.," which appear week by week in a contemporary. What Mr. James thinks of Nonconformists is shown very shortly. "Schism.—*See Dissent.*" Students are thus referred back to the latter term for an explanation of the former, an analogy the force of which we doubt few but Conformists will see. For where is schism so rampant as in the Church?

Honorary Chaplains.—In a small way royal chaplains are as well paid for doing little as any dignitaries deriving revenue from the State. The total amount each year is, it is true, no great sum, their honorary (?) services being rewarded by the Crown at the rate of 30*l.* each; and as their number is but thirty-six, 1,080*l.* might be expended less judiciously. The money cannot, however, be called hardly earned, for all they are called on to perform is to preach once in the year at the Chapel Royal, St. James's; thus receiving about half the income of a curate for a single service. Whether the thirty-six priests of St. James's are worth their cost to the State, is a matter which may be fairly considered.

Archdeacon Denison's Sincerity.—It has been the lot of Archdeacon Denison to receive many a hard knock in connection with the Establishment, and last week *Church Bells* gave him what he must have considered "the most unkindest cut of all," by describing his letter to his bishop as lacking in "sincerity." If there is one thing more than another characteristic of the vigorous vicar of East Brent, it is the feature he was thus accused of being deficient in, and any charge of dissimulation must, in his case, be decidedly beside the mark. However, it turns out that a curious misprint was at the bottom of the *Bells* ringing so untoward a tune; explanation being given in the current number that "suavity" was the author's word, which, of course, makes all the difference. Kotow is furthermore gracefully made by the addition: "No one would dream of accusing the Venerable Archdeacon Denison of anything but the most transparent sincerity and straightforwardness," in which all will coincide; it being evident that Dr. Wilberforce is not the Gamaliel at the feet of whom the archdeacon delighteth to sit.

Bunhill-fields.—A correspondent of the *City Press* calls attention to the neglected condition of the cemetery at Bunhill-fields:—"The trees and flowers," he says, "are poor, the grass long and ragged, and the footways are of grimy asphalte of some sort, instead of being neatly laid down with cheerful-looking gravel. But, worse than all these faults, is the entire absence of any veneration for the 'sacred dust of our Dissenting brethren' by those who are most interested in preserving that sacred dust. The tombs are in many cases in a most distressing state of decay, the inscriptions (even on some of the so-called restored tombs) almost illegible, and the general appearance of the place leading to the belief that, Dissenters having buried their dead, straightway forgot all about them. I would suggest that the next time the 'ministers and deputies of the three denominations' meet, they should adjourn to Bunhill-fields, and decide if the resting-place of so many of their forefathers were in a fit and proper condition. . . . Very few Dissenters are antiquaries; those who are, will be as much distressed as I was on my first visit to Bunhill-fields."

The Papacy and the Swiss Republic.—A Swiss correspondent of the *Constitutionnel* makes us aware that the war between the Holy See and Switzerland is being carried briskly on. After narrating the circumstances connected with the recent erection of Geneva into a Catholic bishopric, and the appointment of M. Mermillod as bishop, he asks indignantly what right the Federal Council has to interfere with the Holy Father in supplying the spiritual wants of Catholics? The right to create new bishoprics is recognised by, or at least exists and is exercised in England, and why should it not exist in the Swiss Republic? At all events, the Pope is determined to exercise it. He has now assumed an aggressive attitude in the attempt to enforce it. The *chargé d'affaires* of the Holy See has addressed to the Federal Council a note and protest in the name of the former against the law of the 3rd of February, which was aimed at religious associations. He protests further against the legislative decree of the 29th of June, which he declares is a formal attack on the rights and guarantees stipulated in the brief of 1819, and a violation of the promises made by the Council of State of Geneva, when it spontaneously accepted that brief. The Curia instructs its emissaries to make high claims. By dexterously shifting the ground of the conflict of jurisdictions and passing from the defensive to the aggressive, they doubtless calculate upon producing a confusion of issues.—*Pall Mall Gazette.*

Church and State in India.—The Establishment in India, as in England, is a hybrid institution; for when doth the leopard change its spots? A Madras correspondent of the *Church Review* gives

a graphic sketch of the benefits of Episcopacy. A dash of Wesleyanism seems to be infused into the system as regards stationing ministers. After very short ministrations Establishment chaplains are moved from station to station, which, from the diversity of churches in *the* Church, of course gives the services, as a series, a most patchwork character. The correspondent cites pertinent instances. Thus, "every two or three months the people of Yerkand had a new priest, who sometimes was an extreme Low Churchman, and sometimes the very reverse." Then, again, "Dr. Sayers (Low and Irish) has succeeded Mr. James (High) at Ootacamund, and Mr. Bartlett (who has the reputation of being an extreme Ritualist) has been ordered to Vellore, Dr. Sayers's old station, while Mr. Smith, a very hard-working, earnest Broad Churchman, has been sent to Trimulgherry to succeed Mr. Bartlett." Variety may be too charming, and it is small wonder the correspondent adds, "Surely we Indian Churchmen might say with the Cambridge bedell, considering the variety of teaching we have been subjected to, 'the wonder is that we remain Christians at all.'" What must the natives think of so *olla podrida* a religion? The Mikado of Japan need not be laughed at for thinking to form a church to embrace all opinions. Yet the correspondent is indignant that the Home Government does not fill vacant chaplaincies up immediately they arise. He, however, does not omit to mention that the native press is, as he politely puts it, "howling for disestablishment."

The Hon. A. Kinnaird on Ecclesiastical Questions.—The Hon. A. Kinnaird addressed his constituents at Perth last week, on the topics of the day. He was thankful for the passing of the Scotch Education Bill, by which the nation supplied one-half of the cost of education, the other half being furnished by the rates. But why should not the Irish do the same?—

There is no country at this moment more prosperous or flourishing than Ireland, and yet the whole of the education of Ireland is paid by a vote out of the united pockets of Scotland and England. This general tendency to favour Ireland and bid for the Irish vote is one which needs unwearied watching, and is, after all, often fruitless, as both of the great parties in the State are tempted to rely for support on an Irish party, the principles of which, as we have seen in Germany, are found to be incompatible with constitutional and civil liberty. But to return to the Scotch Bill. I congratulate you on having secured a central board in Scotland itself, and I have to remind you that, by the creation of local boards of management for schools, the responsibility rests upon Scotland itself of maintaining the present high standard of education, and of retaining the Bible in our schools. The maintenance of both these advantages which attend our late national system rests now with the people generally; and I do trust that there will be no receding from one or the other, but that very vigorous compulsory steps will be taken to reach the uninstructed portion of the community. I consider that making education compulsory is a very important step to have gained, and that it is right that the State should take steps to secure for every child education as his birthright. The change is also, I think, a good one of making the burden of maintenance to be divided between the heritors and occupiers.

With regard to the Roman Catholic question, the hon. member said:—

We have established religious equality in Ireland, and the principle is recognised in many departments. Hence has arisen a perpetual struggle to obtain State support in some form or other. But it is not for this that we consented to disestablish a Protestant Church in Ireland. The Prison Ministers Bill was a *quasi* Church endowment bill. And what the Romish party demand is, not that a prisoner should, if he wishes it, have a visit from a priest, but that the State should coerce him in the matter, and place him, whether he will or not, under the charge of a priest paid for by the State. To this I give unqualified opposition, and certainly the state of matters revealed by Judge Keogh in Ireland justifies us, on social as well as on religious grounds, in declining to give encouragement to a system of priestly tyranny under which no nation can prosper. And here I cannot but express my sympathy with the Prussian Government in the struggle in which they are engaged to free Germany from the fatal influence of the Jesuits, and to secure education from their control. We shall do well to follow their example in education, unless we wish to see Ireland perpetually torn in factions, and the people robbed of their birthright, which is the Bible. We shall, no doubt, next session have a measure introduced affecting university education in Ireland, and in whatever form the question is brought before us, we shall have to watch against exceptional legislation in favour of the Romish hierarchy. For in all questions relating to education which affect the hierarchy, they cannot even comprehend the thought of equality or liberty. Equality with them means the right to rule their people and the priesthood also. Liberty means liberty to coerce them.

Coming to the question of religious establishments, Mr. Kinnaird said:—

And now I must confess that I have changed my ground. I am not a voluntary on principle, but I am becoming so practically, and therefore during last session I voted with Mr. Miall for his motion tending to the disestablishment of the English Church. The English Church Establishment is materially affected by the present changed condition *of* Parliament. Parliament being the only general assembly of that Church, it follows that the governing body is composed of Roman Catholics and Jews, as well as of every kind of Protestant, believing and unbelieving. The result is what might be expected, namely, that it is like a fine old ship without a helm, and if it gets among breakers it cannot be got off. That seems to me very much to represent its present condition. And there are ominous signs visible which awaken the fear that, instead of being a defence of Protestant truth, it will soon become the safe resort of those who wish to exterminate Protestantism, and I for one am fully prepared to sacrifice the Establishment rather than truth.

After the hon. gentlemen had answered questions about the grant to ex-Governor Eyre and other subjects, a vote of confidence was cordially awarded to him.

Religious and Denominational News.

THE OPENING SERVICES AT MR. AVELING'S CHAPEL, KINGSLAND.

It is a long time for a minister to be in the same chapel thirty-four years. Such a connection undoubtedly is to the credit of both, and this it is which gives additional interest to the proceedings connected with the reopening of Mr. Aveling's Chapel on Thursday last. As a useful and public-spirited London minister, few men are better known or esteemed than the Rev. Thomas Aveling, and there are few more handsome or more comfortable places of worship than that in which he preaches, which has long been an ornament to the neighbourhood. When it was built twenty years ago, the taste for chapel architecture was not so decided as at present, but, nevertheless, externally or internally, it leaves nothing to be desired. On Thursday it looked uncommonly well, the whole place has been cleaned and painted up from top to bottom. As we can well imagine, after twenty years' constant use the chapel did require a little doing up and improving, and in doing so it has been found possible to make additional provision for the church and congregation. One thing especially to be commended is the little stand made on the outside of the pew for the umbrellas which, in a country like ours, it would be the height of folly to go to church or chapel without. The system of lighting has also been most materially improved. All these improvements cost money. Five hundred pounds were subscribed for the purpose, and it was announced on Thursday that a couple more were required. It cannot be said that Mr. Aveling and his people did not do their duty in the matter of almsgiving. It seems they have raised during the last thirty years as much as 2,000*l.* a year for the various claims and requirements—religious and philanthropic—of the day. In their Sunday-schools upwards of 700 or 800 children are taught. In their ragged-school, erected a year ago at a cost of 800*l.*, there are 300 children. Mr. Aveling has seen many changes since he has been at Kingsland. When he first went there twenty years ago it was a country village, with cornfields and a rural air. It had a population of 10,000, and the only other Congregational chapels near were Abney and Malerly. Now the district has a population of 150,000, and since 1838 there have been built in it thirteen more Congregational chapels, and more than twenty others of different denominations. It is something then to find Kingsland Chapel as popular as ever. The reopening services were well-attended, and the preachers, both of them—the Rev. Thomas Binney preached in the morning, the Rev. Samuel Minton, M.A., incumbent of Eaton Episcopal Chapel, Pimlico, in the evening—were in capital trim. Mr. Binney's text was in Titus ii., in the last clause of the fourteenth verse and third chapter and eighth verse. The Rev. Mr. Simon and other ministers took part in the opening services. Mr. Binney said he had been tired by attending the meeting of the British Association at Brighton, but he did not seem so. He complained also of the pulpit, and that is rather cramped and narrow when filled by a man so large-hearted and large-framed as himself. In the evening the place was crowded to hear Mr. Minton, for in Kingsland as well as elsewhere it is a novelty to see a clergyman of the Church of England in a Dissenting pulpit. His text was from Matthew v. 10—12. It was a testimony in favour of fidelity and truth and conscience, the more valuable as there is no doubt but that in many quarters it will expose the preacher to no little persecution and ill-favour. With much fervour Mr. Minton spoke of the duty he felt in every possible way to exhibit his sympathy and fellowship with Christians of all denominations, with all who loved the Lord Jesus Christ in sincerity.

Between the morning and evening services a cold collation had been provided by the ladies and friends, which was well-attended in the schoolroom under the chapel, where afterwards tea and coffee were to be had. After the collation Mr. Aveling presided at a little speechifying. Of course, justice was done to the loyalty always exuberant on such occasions. Mr. Aveling then observed that he had there old friends to whom they looked up to with a reverence almost filial, and new ones whom they regarded with fraternal feelings. Of the former Mr. Binney was one. He was there at the opening of the chapel, and he was glad to see him there that day, if weaker physically, yet with his intellect as vigorous as ever. He referred to his new duties as college professor. I associate with him (continued Mr. Aveling) Mr. Minton. He rejoiced he had the manliness and courage to take the position he had. He hardly knew what to make of it. The rector of St. Mark's Church had worshipped with them that morning, and had left a golden pledge of his sympathy behind him. He was rejoiced at such things. Mr. Binney replied. He was there at some little fatigue to himself to show his cordial affection for Mr. Aveling. He was happy to meet Mr. Minton. The latter had sat at his feet. He liked their place very much, with the exception of the pulpit. He did not know but what he should have to come to the platform, though he had all his life set his face against it, as much as he had against beards. He had quite a patriarchal beard when in Switzerland, where he had met with an accident which had prevented his shaving. He was happy to be there to see Mr. Minton. He did not know what would come of it. Mr. Minton was making a bold stand. He did not think the Bishop of London would put him in prison. Baptist Noel came and preached in his chapel when the Bishop of Exeter had thrown Mr. Shore into gaol, but the Bishop of London took no notice of it. He believed Mr. Minton was acting legally. He was right in putting the matter to the test. If it was not law, he (Mr. Binney) was sure it was gospel. In acknowledging the toast, Mr. Minton said he felt pain at the state of things which made such remarks necessary. He preached at Surrey Chapel because he thought his friendship for Mr. Hall was a first claim. He hoped good would result from it. He believed there were many among the clergy who were prepared to follow his example. Mr. Thain Davidson had got him to take a service, and that led to his preaching at Surrey Chapel. He was glad to be there that day to hear Mr. Binney, and to see their noble and magnificent church. As he saw the rector of the parish there, he felt that all legal grounds of objection had been taken away, as he was the only person who had a right to complain. It was the Act of Uniformity which prevented him from offering his pulpit in return, but he felt it was generous to ask him under such circumstances. Letters were then read by Mr. Aveling from the Vicar of Homerton and the Rev. Mr. Pennefather, apologising for not being there, and then Mr. Binney proposed a vote of thanks to their "dear friend" Mr. Aveling, and to those ladies and others who had so generously provided for the necessities of the saints, and the meeting broke up.

The Rev. David Cook, late of Dundee, has accepted a unanimous invitation to the pastorate of North Hanover-street Congregational Church, Glasgow, which has been vacant by the resignation of the Rev. David E. Irons, B.D., on account of continued ill health.

Tettenhall.—The memorial stone of a new Congregational church at Tettenhall Wood was laid on Thursday by S. S. Mander, Esq., of Glenbank. The building, which will be a handsome edifice, facing the main road, is intended to supersede a small edifice built by the Wesleyans in 1824, and occupied by the Congregationalists since 1867. The new building will be 58 feet long by 33 broad, and will accommodate, including a north gallery, 400 adults. The style is geometric Gothic. All the seats are let, and a church numbering about fifty members has been gathered. The estimated cost of the new building is 2,000*l.*; towards which about 750*l.* had been raised. Mr. Mander and the Rev. T. G. Horton delivered interesting addresses. About 500 persons took tea together in a spacious marquee, in which a public meeting was afterwards held, at which there were addresses from Mr. Jordan, the Rev. T. G. Horton, the Rev. A. Cooke, and others. There was a large attendance from neighbouring villages, of which a list of ten was given having no Dissenting place of worship.

Economics of the Baptist Denomination.—The following tabular statement for England and Wales is based upon the returns as published in the "Baptist Handbook" for 1872, and may be taken as sufficiently accurate for the purpose for which it is prepared, as some help to that reorganisation of the union which cannot in any case be very remote:—

	England.	Wales.	England and Wales.	No. of Representatives.*
Churches of not more than 25 members	260	40	300	900
Churches of 25 to 100 members	800	940	1,040	3,120
„ 100 „ 250 „	665	181	846	2,538
„ 250 „ 500 „	100	40	140	420
„ 500 members and upwards	25	7	32	96
Churches making no return	90	11	101	303
Total	1,940	519	2,452	7,377†

One-eighth of the churches do not contain more than twenty-five members. These small societies are proportionately nearly twice as numerous in England as in Wales. Of the 260 in England, but forty are returned as "*supplied*"; only seventy are connected with the association, and 106 with the union. It will probably be the case that those thus described constitute the better part, are likely to grow and certain to be healthy feeders of stronger communities in the neighbourhood. Great respect and much help are due to such churches. The remainder are, it is to be feared, of a nondescript character, neither of much use nor of much promise for the future. There are counties (Berks, Bucks, Cheshire, Hants, Middlesex, Surrey, Wilts), where the small churches are one-fourth to one-third of the whole. The metropolitan district contains but thirteen of these little independencies. But in Surrey and Middlesex the churches are very weak in numbers, only *three* in the two counties above one hundred, the rest ranging from *five* upwards. There are no associations in these two counties. There are but very few large churches. Our strongest churches are probably those which range from two to three hundred members—less in country districts, more in the large towns. They can be held

* Supposing all the churches were connected with the Union, and had a regular minister.
† Or, deducting for "vacant" churches, about 6,600.

well in hand by average officers. They are not burdened and hampered by heavy liabilities, and they can aid in mission work about them or even colonise, without being overstrained. To throw off new churches and sustain them till they can stand alone, to draw weak and isolated churches together into single communities under one or more ministers, or to gather them under the protection of stronger societies, is a worthy ambition and, happily, a growing determination among Christian brethren.—*Freeman.*

Correspondence.

ECCLESIASTICAL ESTABLISHMENTS IN INDIA.

To the Editor of the Nonconformist.

Sir,—You will doubtless allow another Indian resident to put before your readers a different view of the question of Indian Ecclesiastical Establishments to that given by "Justitia" in your impression of June 5. It is not easy to make a defence as brief as an attack, but I will try not to be tedious.

First, lest my use of the word "defence" should create a prejudice against me, let me put myself right with your readers and "Justitia" by stating that I am a Nonconformist, of a Nonconformist family dating from the Two Thousand ejected; and though fifteen years resident in India, am still a regular subscriber to the Liberation Society. I may fairly claim to be "sound," but I have been long enough about the world to know that "circumstances alter cases." "Justitia" will allow that once at least a connection between State and religion was right—among the Jews—Is it certain that in all other cases it is wholly indefensible?

"Justitia's" letter is dated vaguely "India," but I surmise that his residence has been chiefly in one of the Presidency towns, or other large stations where there are Christians enough to give the voluntary principle fair play. I have spent all my time in the Mofussil, the "country districts," and should not in the fifteen years have had ten opportunities of entering a place of public worship but for the State provisions "Justitia" objects to. If he values such opportunities, he will feel that would have been a loss even to a Nonconformist.

But "Justitia" thinks the residents should provide their own ministers and churches from their "princely salaries." Let your readers understand the circumstances. The districts here are of the size of several English counties—a fact little realised in England, where Bombay and Calcutta are looked upon as being as far apart as London and Liverpool. The district I am in—an ordinary one in size—is 120 miles long by forty-five wide. In this there are, I think, two officials whose pay is between 2,000*l.* and 3,000*l.*, one of about 2,000*l.*, perhaps three more of 1,000*l.*; all others with low salaries that barely pay cost of living. Independent Englishmen there are scarcely any, and they scattered over the district. Looking to the cost of living here, the necessity of sending families home, and of providing for the future in a country where health is more uncertain than in England; can the above be called "princely salaries" for the administration, revenue and judicial, of such an extent of country? or can a few men be reasonably expected to keep their own minister and build their own churches?

Besides, these officers are subject to constant removals by Government, and seldom stay more than two or three years in a place. If the present residents united to invite a minister—from England, of necessity—he would naturally ask, not merely for pay to meet his own extra risks and expenses, but for some guarantee of permanency. How could they give this? Removed in rotation they must be; they could not pledge their successors, they could not be expected to continue payments when far removed from the district.

Doubtless "Justitia," if he lived among us, would be ready to be one of half-a-dozen to guarantee a minister 300*l.* a year; but I do not think the other five would be found.

And what, after all, is the Government ecclesiastical provision for this large district? One small church in the chief station, and half the salary of a chaplain, the rest being paid by a society and by subscriptions.

As the residents would not, and could not in reason be expected to find their own minister, the *practical* question, putting the interests and rights of the natives aside, since it is for the natives that "Justitia" is concerned, is this: "Is it expedient or right that we should appear to the natives as having no religion?" Already in their eyes we are out-castes, but that is our misfortune, not our fault; no man can become a Hindoo who was not born so. Still, they recognise it as right that all men should have some religion.

The natural reply of your readers will be, "Show by your conduct that you possess a religion far purer than theirs." But this is impossible, for they do not look on virtue as the fruit of *religion* at all. The Hindoo's idea of religion is a thing of "meats, and drinks, and divers washings," not of beliefs or principles. The current notion that Christianity means a permission to eat beef, or that a regiment could be made Christians by biting a greased cartridge, illustrates. Some of your readers may remember Dr. Quincey's essay on Christianity, when he sums up this fact in the sentences, "All the moral theories of antiquity were utterly disjoined from religion. . . . Religion, in the eye of a Pagan, had no more relation to morals than it had to ship-building or trigonometry." Such morals as the Hindoo practises he knows well *he* does not owe to any *religious* teaching of priest or other, but to his conscience, his father's teaching, or the moral sense of the community. He sees, too, that the Mussulman native, who lives alongside of him in his village, is in these matters exactly on his own level. He will not attribute the Christian's superior virtues to his religion; if he sees no observances he will say there is no religion—he will think us Atheists. For the sake of our influence *on him* is this desirable? A missionary preaches in his village, he replies, "Why, the collector and all the burra-sahibs have no religion, no padre, no church." And he will think the great men a more authorised representation of Christianity than the missionary.

I put aside above the claims of the Englishmen, but there is something to be said for them also. The large majority of them are Churchmen, brought up to view the machinery of religion as something founded by the State, and coming here with an implied contract that, just as half a dozen officials cannot keep a doctor between them, yet should have medical aid available, therefore the State must provide one, so their spiritual needs must be attended to. To them it is a part of their pay. Can they be expected to rise at once to the height of the voluntary principle—and, from the smallness of their number, to ten times the height that would be needed at home? And if they do not, would not the State be responsible for injury to their spiritual interests, if it took away their crutches before they had learned to walk?

There are other duties, too, that ecclesiastics discharge, and that some would not think well done save by ecclesiastics—administration of the communion, baptisms, and marriages. If Government provide no clergy, and private means cannot do so, how will these be performed?

Some may say, cannot missionaries attend to these things? Missionaries are very scarce here, save in certain centres; I have not seen so many in fifteen years as I might on one platform in Exeter Hall. And they have other duties, and schools, &c., which tie them down.

"Justitia" thinks that it is against the Queen's proclamation, favour to Christians on account of their religion. I say no, and that no native of himself would think it so. If he were debarred or obstructed from the Queen's service for his religion, that he would resent, but such is not the case. He enters that service and receives his pay, from which he defrays his own religious expenses. The Christian receives his salary and a share in a chaplain; the Hindoo knowing the circumstances and that (for reasons I have given) the few Christians could not find their own minister, considers this proper, and is no more aggrieved than by being taxed for the pay of a doctor who lives too far off for him to obtain his advice, or to whom he prefers his village herbalist.

Does "Justitia" think it wrong of Government to purchase and maintain burial-grounds in which our dead may be interred with prayers—a "religious ceremony" in the eyes of natives? Such a migratory and scattered people as the officials, could not in each place they were ordered to, purchase and enclose ground on the mere chance of their dying there; and would "Justitia" have our dead buried in the open field where no monument unguarded lasts for many years?

Besides, there are other difficulties: if we tried to provide our own churches and cemeteries, Government rules wisely forbid civilians to own land at all. And there are no permanent residents whatever to become trustees; Government is the only possible trustee, but that "Justitia" would not allow.

There is no need to follow "Justitia" through his particular instances, as of the station where a vast church to seat twenty (!) is to be erected for five officials. He does not say that there are no Christians, not officials or petty officials, no native Christians—that none of the officials have families. Yet he thinks it a grievance that the church should be enlarged from twelve sittings to twenty. Do not these numbers show the care of Government to do no more than is reasonable? His remark that two of these officials are not members of the Church of England assures me that he must be a resident of one of the large cities where our disgraceful divisions are kept up. As if we in the Mofussil stations either knew or cared to what division of the Church our neighbours belonged, or eschewed a place of worship because the forms were not of our choice! I am glad to say we do not act so unchristianly.

The *Friend of India*, he says, earnest in attacking other financial abuses, is silent as the grave on this. Perhaps it has not occurred to him that the *Friend of India* thinks this no abuse. But in fact the paper of this week, received after the above was written, contains the editor's opinion, agreeing with mine, that in small stations the present system is a justice and necessity. Allow me to quote a passage:—

So far as army chaplains are concerned, we have no doubt of the perfect propriety of their appointment by the State, and the perfect propriety of the payment of the chaplains by the State. But we hope the day is not far distant when Parliament will peremptorily refuse to allow the payment, out of the revenues of India, of a staff of clergy for wealthy communities like Calcutta, Bombay, Madras, &c. It is a great pity if English Churchmen, and Presbyterian Churchmen, and Roman Catholics in India cannot support their own churches in even the Presidency towns. It seems to us as probably legitimate in small stations, where the people are poor, that they should be assisted to build a church and maintain a minister, though there would possibly be far more earnestness if even these people were thrown upon their own resources. But, however necessary it may be to provide for religious instruction in isolated stations, it is a shame and a scandal—a shame and a scandal, too, that will yet be removed—to take the money of this country to provide for clerical staffs, Catholic, Episcopalian or Presbyterian, in the wealthy stations and towns.

I have only spoken on the points where I differ with "Justitia"; on others, such as the needlessness of providing clergymen in large cities, and the influence of Ritualism, we should agree. Nor do I propose to enter into further discussion on the points I have raised.

In conclusion, hoping I have shown your readers the other side of the shield, I answer "Justitia's" question. These things will never embitter the native, who sees their reason. But such letters as "Justitia's" might, if there were any fear of their reaching him. We do not need that our hands—the task of which is by no means easy—should be weakened by our own countrymen suggesting unreal grievances.

As my letter is written entirely from a practical point of view, dealing with facts as they are, I may subscribe myself

Yours,
ANTI-DOCTRINAIRE.

July 14, 1872.

ALEXANDRA ORPHANAGE FOR INFANTS, HORNSEY RISE, NEAR HIGHGATE, N.

To the Editor of the Nonconformist.

Sir,—Permit me a small space for appeal on behalf of the above charitable institution, which was founded in 1864 especially for the benefit of the infant orphans of the commercial classes, such as clerks, warehousemen, tradesmen, and skilled mechanics, for whom scarcely any provision had been made. The poorest have many charities, but those for whom I plead are the bereaved of persons of small incomes, so small that in too many cases the long illness of the father has used up all the resources of the family, and left them utterly dependent. The Alexandra Orphanage is intended for 400 infants. There is provision already made for 200; but at present, and until we get out of debt, we cannot prudently much increase the number of inmates we have. They are received from twelve months old, and from any part of the kingdom. The Orphanage is open to visitors any Tuesday or Friday, and all the accounts may be inspected by subscribers. Until recently no salaries have been paid but to those of the household. The only addition is the clerk, whose services have been rendered necessary. The committee are most grateful for the liberal support the charity has received, but annual subscriptions are few. We want them increased. Donations to any amount will be most gratefully received if paid into any of the branches of the London and County Bank, to the account of the Alexandra Orphanage, or at the offices of the charity, 73, Cheapside.

I remain, Sir, yours obediently,
ELIZABETH S. SOUL,
Hon. Secretary of Ladies' Committee.

11, Boxworth-grove, Islington, Aug. 27, 1872.

THE EDUCATION ACT.

THE DENOMINATIONAL FEE QUESTION.—RESIGNATION OF THE CHAIRMAN OF A SCHOOL BOARD.

At the meeting of the Plymouth School Board on Friday, Mr. Pitts, the vice-chairman, presiding, the following letter was read from Mr. R. C. Serpell, the chairman of the board, whom we may note was the mayor of the borough last year, and is a justice of the peace.

Plymouth, August 23rd, 1872.

Gentlemen,—The time has come when I feel I can no longer continue with propriety to be a member of the Plymouth School Board. The rate just ordered for the uses of the board will, when collected, be applied to purposes to which I do not think public moneys can fairly be applied, and the same considerations which led me to refuse Church-rates when they were in force, will lead me now to decline the payment of a rate similar in principle, whilst greatly aggravated in extent by its manifold application. Holding these views, I feel that for me to remain a member of the board would be both anomalous and embarrassing: I could not consistently direct the expenditure of a common public fund, to which, as a member of the general community, I had refused to contribute. I need hardly say that, personally, it is not without deep regret that I have been led to this step, and if I could have foreseen the difficulties that have been evolved in the working of the Act, I could not have accepted the office when elected to it by my fellow-townsmen. I cannot close this letter without tendering my heartfelt acknowledgments to the members of the board for the uniform consideration and kindness I have experienced on all sides during the time that I have had the honour of presiding over your deliberations.—I remain, gentlemen, yours very faithfully, R. C. Serpell.

To the Members of the Plymouth School Board.

Many expressions of regret followed the reading of this letter. The Rev. J. Barter said that it struck him that the chairman might still remain a member of the board, though he might resign office. In Mr. Serpell's capacity as chairman he was connected with committees which had reference to the

25th Clause; but if he were only a member, he might not be connected with such committees. They all deplored the agitation in regard to the denominational fees, but their term of office would shortly expire, and the matter would be solved. He moved—

That, while regretting the loss of Mr. Serpell as chairman of the board, the members would be glad to find that he will not resign his membership of the board, so that his valuable services might be retained.

Mr. Burnard seconded the motion. Mr. Rooker said that it seemed to him that the course adopted by Mr. Serpell was the result of his strong conviction on the question before them. There were other members of the board who felt quite as strongly on the subject as Mr. Serpell, and it impressed their minds almost as much, though possibly in a different way. With their chairman, he found it absolutely incumbent to indicate his opposition to the 25th clause of the Act in the strongest possible form, which represented his open and distinctly negative opposition. Many of them felt that, if it were necessary to express their objections to the principle involved, that they should do it in the same way. The Rev. C. T. Wilkinson thought that there was no member of the board who did not regret the separation of their chairman. They must all respect his conscientious opinions. The resolution met with his support because there seemed to be a strong reason that he could quite see the difference between his working as chairman, and being a passive member. He hoped the resolution would have due weight when brought before Mr. Serpell. The Rev. F. E. Anthony was in a position of considerable difficulty in the matter. His sympathies went with the chairman in the attitude he took with regard to the 25th clause of the Act, and the payment of fees. He did not wish to disguise the matter, for he should refuse to pay the rate, whatever might be the consequences. He regretted the loss of Mr. Serpell's services, with whom they worked together so harmoniously, and who had taken upon himself a heavy burden of the business of the board, and had done it faithfully. It was a serious thing that he should resign his position as chairman and retire from the board altogether. He could not speak on the matter as he otherwise would do, because the future in his own case was misty, but by paying the rate they were placed in a curious position by the Government, and, as to his own resignation, that was a question which he should like to have some time under consideration. The Rev. C. T. Wilkinson said that it was a matter of principle with their chairman, that he felt it his duty to resign. In some places there were those who objected to the payment of fees because they conscientiously objected to it, but there were others who opposed because they wished to throw as much difficulty as possible in the working of the Act. With respect to the payment of denominational fees in the entire town of Plymouth, let them remember that the amount spent at present was under £5 per annum. (Hear, hear.) He must say that he agreed with the remarks addressed to the London School Board by a very prominent member—a lady—that she rejoiced very much to know that consciences were so very sensitive that they objected to such a trifling amount being paid as the thousandth part of one farthing. (A laugh.) The motion was carried unanimously, and the proposer and seconder appointed to wait upon Mr. Serpell and present a copy of it.

Defying a School Board.—Considerable interest has been manifested in a case at Stalybridge, in which a question as to the powers of the school board has been raised by Jonathan Schofield, a mill operative, residing in Brierley-street. When the notice was served on him requiring him to send his daughter, aged seven years, to school, he sent a letter to the board stating that she stayed at home to look after domestic matters, and that he was qualified to teach her when he came home in the evening. The letter concluded with the following passage:—"I would ask if the affairs of my family are, in matters of this kind, no longer to be regulated by me but by you? If the edicts of school boards, &c., are to supersede parental authority, then why did God make me into the father and guardian of five fine healthy children?" A reply was sent by the clerk to the effect that there did not appear from the letter to be any reasonable excuse within the meaning of the Elementary Education Act, and advising Schofield to attend personally before the board. Schofield sent a long letter in answer to this, in which he stated, "I claim a full right to say what my children shall be taught and who shall teach them, as I do to say what they shall eat and what they shall drink. It may be true that some Acts of Parliament give you the power you wish to exercise, but there is a law, older than any Act of Parliament, which makes every father responsible as the teacher and guide of his own offspring, and this law no human authority has any right to abrogate." He then complains that a minister and also a member of the board are not compelled to send their children to school, and concludes as follows:—"Is there really one law for the rich and another for the poor? I have only to add, knowing in what manner my last letter was received (with laughter), I feel I should be wanting in self-respect were I to attend your meeting, and therefore decline to do so."—A summons was issued against Schofield for disobeying the orders of the board, and he appeared at the borough court on Monday to answer the charge. Schofield assured the magistrates that he was not indifferent to the education of his children, but he "defiantly stood upon his right." He quoted the commands of the great Jewish lawgiver to the ancient people as forming the only true Education Act, and urged that the Act of 1870 was but "a feeble echo of the grand old law." Witnesses were called to prove that Schofield did instruct his children at home, and the little girl was put through an examination by the magistrates. Her knowledge was deemed satisfactory, and the magistrates, being of opinion that the child was under efficient instruction, dismissed the case.

THE BRITISH ASSOCIATION.

The final meeting of the association at Brighton was held on Wednesday afternoon in the Pavilion, under the Dome. The large building was very crowded, and the utmost interest was shown in the proceedings. Dr. Carpenter presided, and there were present Professor Fawcett, M.P., Sir John Lubbock, M.P., the Mayor, Sir John Bowring, and a large number of the eminent scientific gentlemen who have assisted the association in its labours as well as at other meetings. The assistant-secretary gave the details of the amounts subscribed to the association at this meeting, the total of which amounted to 2,649*l.*, and this amount, the treasurer said, would enable the association to expend the sum it was proposed to appropriate to scientific research. After the formal business and the complimentary vote, in which testimony was borne to the splendid hospitality of the mayor and people of Brighton, the meeting concluded. Shortly afterwards the president and executive of the association were entertained by the Mayor of Brighton at a farewell *déjeuner*. Among the visitors on the occasion was Mr. Stanley, who had returned from London on purpose to be present, and who may thus be held to have condoned the offence unintentionally given and too hastily assumed which was supposed to have accelerated his departure. His health was proposed by Mr. Galton. In responding, Mr. Stanley amid loud cheers and laughter said he should publish a book, in which he would give his biography, besides information about geographical societies quite devoid of "sensationalism," and he advised Mr. Galton to procure that book if he needed any personal information. Accepting the word foreigner as applied to himself—though, he said, no American would call an Englishman in America a foreigner—he could say that no foreigner was more grateful for the reception given than he was. In respect to the further researches of Dr. Livingstone he said:—

Before I parted from Dr. Livingstone in Unyanyembe we consulted together as to the very best things necessary in order to keep him in health and to keep him in good temper with himself and all the world, and with all the tribes while on the road to Manyema and the sources of the Nile, and I said to him, "I'll rush to the coast just as hard as I can, rain or no rain, and when I come there I will pick out fifty good men, and in three weeks they shall be on the road. As they will have nothing but their guns and ammunition, you may just allow me to send some American flour to make pancakes, and some nice tinned salmon and other little luxuries like that," and the Doctor said, "Yes, that is beautiful; first-rate." Now, I would not have suggested that if I had not felt the want of these things myself. I should have thought them utterly superfluous for an old hero like him, but I was thinking, "Oh, dear me! if some good friend from the coast would send me a nice wheaten loaf, some nice English mutton, or a piece of ham, or a box of sardines"—for there we get nothing but mash and porridge. So, when I saw these young men at Bagamoyo with an immense pile of baggage necessitating 240 men to carry it across the great waste of waters, I thought the Doctor would be sitting down and saying, "Stanley is faithless after all; here I am waiting, they all seem to have forgotten me." Well, then it was my duty to tell young Mr. Livingstone, "My dear Oswald, you must go on now, you must not wait one moment. When I have these fifty men ready, and these little luxuries hermetically sealed in tin boxes, you must march, for I am not going to be called faithless and treacherous. I promised Dr. Livingstone I would do so, and I must do so. Leave what you have here; leave it alone. Dr. Kirk will sell it all off, if you want to, but do you go. Your father is wanting these stores, and he is at an age now when every minutes is precious." In the meantime, I engaged twenty-five men from Ujiji, and got them to engage twenty-five others whom they knew. These were brought to the American Consulate, and they signed an agreement to serve Dr. Livingstone two years after their arrival at Unyanyembe. Then I wrote to Mr. Oswald Livingstone, telling him the expedition was ready to go on. "Are you?" he replied in a note, saying, "I have thought proper to return home." It was not my place to tell him to go on. His father would have liked to see him, though he would have rather that he should have stayed at home. But I advised him to go on, though others advised him to return. It was not his fault that he did not go on; it was the fault of those who advised him to the contrary. I have copies of the letter I sent him, and those which were returned to me. Then the question was asked in the *Times* to-day, What had Mr. Stanley to do with the last expedition? Did not I collect the men, draw the money for Dr. Livingstone, give them their muskets, equip them, and place them under the protection of the American consulate? Dr. Livingstone had asked me not to leave Zanzibar until I saw this done, and the American consul said he would be responsible if I were obliged to leave before the men were shipped off. I know the last man was seen across that inundated plain which deterred the English expedition from pursuing their journey, and I am now certain that he is 200 miles further on his journey, prosecuting his researches as to the sources of the Nile, and that in two years' time he will arrive in this country, and perhaps come to Brighton. I once more return you my sincere thanks. (Loud applause.)

On Tuesday evening the second *soirée* in connection with the meeting was held in the Dome, reception room, and temporary museum, which were all well filled by the large assemblage of people. The local resources of the county had been largely drawn upon in the formation of the museum, which contained a superb collection of fossils from the chalk.

On Thursday there was a variety of excursions, of which the most interesting was to the scene of the projected sub-Wealden boring.

The next meeting will be held at Bradford, and that of 1874 at Belfast; and the inhabitants of those towns will have to exert themselves, not only liberally, but skilfully and wisely, if they desire at all to approach the standard which Brighton has this year set up for their imitation.

We now give an outline of a few of the more interesting papers read before the British Association:—

JAPAN.

In the geographical section Mr. S. Mossman read a paper on "The Topography of Yedo." During the reading of the paper the Japanese Ambassadors and their suite, accompanied by Sir Harry Parkes, entered and took seats which had been reserved for them. They remained until the paper was concluded, and one member of the embassy, in reference to a remark by Mr. Mossman, asked Sir Harry Parkes to inform the meeting that by a census taken last year the population of Yedo was ascertained to be just under 1,000,000.

Amid a variety of details, Mr. Mossman stated that from the palace of the Mikado, which rose in the centre high above the others, rose a square tower of several stories, richly ornamented. The two royal palaces had not, however, the character of magnificence which had been attributed to them; on the contrary, they exhibited that entire simplicity, both within and without, which distinguished all Japanese buildings except temples. Within the precincts of the Siro there was neither temple nor dwelling of any ordinary citizen; nobles and their retinues alone being privileged to reside in this imperial quarter. Almost every residence was surrounded by a moat crossed by private bridges, leading into the main thoroughfares, where the canals were spanned by eighteen public bridges. By the side of the principal canal there was a beautiful promenade, and the public walks round the castle were picturesquely laid out and kept scrupulously clean. The palaces of the daimios were plain, even to a fault, and all the stories of the splendor of the palaces of Yedo were mere fictions. Across the outer canal was the celebrated "Bridge of Japan," built of cedar wood, with balustrades ornamented with designs in copper. It was situated in the grand street of Yedo, which was about fifty paces wide, and ran from north-east to west through the city, for a distance of twelve miles. From this bridge all distances in the realm were calculated. The Japanese had from an early period recognised the advantages to be derived from good roads, and the means of rapid communication between the provinces and the capital. The barbarous customs which had caused several foreigners to be cut down for not prostrating themselves when the procession of some great daimio was passing along this road, were happily being abolished by the enlightened progress made under the new government of the Mikado. After describing the palaces of the daimios and the fifteen great temples in the outer circles of the capital, he remarked that the Soto Siro was laid out in regular streets, wide and narrow, nearly all at right angles and remarkably straight. To the east of the castle was the business quarter, inhabited by the trading classes. The quarter was divided into seventy-eight districts, which could be isolated by large wooden gates always guarded by policemen. A great part of the remaining suburban district was inhabited by industrious agriculturists, neat little villages being dotted about among the rice fields, vegetable-gardens, and orchards. There were also some extensive pleasure-gardens. Here also were to be seen some of the most spacious domains and town residences of the great daimios, such as Mito, Ovari, and Kango. These covered a superficies of nearly three square miles, where formerly the retainers of each, about 10,000 in number, were quartered in barracks.

Sir Harry Parkes, at the conclusion of the paper, said he was glad to have an opportunity of supplementing, by a few remarks, the excellent paper which had just been read. In order to understand the present position of Japan, it was necessary to go back in the history of the country for some ten or twelve years, when our relations with Japan practically commenced. Our commercial relations with the country dated from the year 1858. Prior to that time Japan had followed a system of strict exclusion with respect to foreigners, and it would therefore be understood how difficult it was for the Japanese Government to accept a system of thoroughly free intercourse with other nations. The parties in that country were greatly divided, and political opposition among a population always armed was likely to take a much more incisive turn than among ourselves, and for some years the European residents in the country suffered considerable inconvenience. The difficulty was rendered greater by the peculiar condition of the country, which was divided and subdivided among a large number of powerful noblemen, each having his own laws, and with power of life and death over his own people. It became evident very soon to some great men in Japan that this minute division of the country was no longer

compatible with progress and the improvements to be gained by intercourse with the rest of the world. Politically they were but a rope of sand, and it was foreseen that it would be extremely difficult to carry on their relations with foreign Powers and to fulfil the obligations they had entered into without recasting their institutions and combining the divisions of Japan into a whole. Solidarity, unity, and a central government were necessary to enable Japan to carry out her engagements with the world. This involved nothing less than a surrender of the high privileges possessed by the eighteen great daimios and the 240 minor daimios. It was necessary that there should be a central Government, and the question was, who should be the ruler? The Shiogoun was objected to on the ground that he was a subject and not a Sovereign, as we had for a long time erroneously believed. He was, in fact, entrusted with the administration of the empire, but his powers were not sovereign, and when it became desirable and necessary that Japan should be represented towards foreign Powers by a sovereign, it was found necessary to restore the Mikado to the exercise of the functions of a sovereign. The surrender of the power of the great nobles had been made since 1868, very much to the benefit of Japan in general, and the country had now one united Government instead of a divided authority. This was a subject of congratulation for all foreign Powers, because the central Government had now the power of protecting them which the divided Government never possessed. Another immense advantage was the power the Japanese now had of concentrating the resources of the country and undertaking works of a general and public character, and since the change to which he had referred an astonishing advance had been made in this respect, although it should be remembered that the formation of the Government was not yet completed. During that time a railway system and a telegraph system had been introduced and the new currency given to the country—a good account to be rendered for two or three years of government. Coming to the point which more nearly concerned this section, he remarked that geographers might hope to share in the increasing toleration shown to foreigners. Under the treaty, foreigners were not at liberty to go to any great distances from the port, but the Minister and Legation had a right to go through the country, and this privilege had been freely exercised. He had himself had opportunities of crossing the country in several directions, and he might mention that a lady who had been resident there had also travelled through the country and ascended the highest mountain peak in the island, about 14,400ft. above the sea, and wherever she had gone she had been treated as well as if she had been travelling in her own country. It might, therefore, be hoped that in future years those privileges now confined to the Legations would be extended to all foreigners. What had been done hitherto was a very good earnest of what would be accomplished. The very fact of these gentlemen from Japan being present justified him in saying this, seeing that the chief of these gentlemen had taken a part second to none in working out those great changes which had been spoken of, and had been ably supported in that great work by others present. (Cheers.)

Amid considerable applause, he delivered a glowing eulogium upon Sir Harry Parkes and upon the enterprise, intelligence, and aptitude for mastering new subjects evinced by the Japanese. "As an old man now passing away," said Sir John with a touch of pathos, "there are few things which could gratify me more than the evidence of progress which the presence of these gentlemen at a meeting of the British Association affords me. They have travelled twelve thousand miles simply to learn, and in this show a striking contrast to the Chinese." Sir John then drew a humorous picture of the Chinese, and of their supreme faith in their own philosophy and knowledge, and wound up a speech which was full of fire and eloquence with a glowing tribute to the national qualities which the Japanese Embassy represents.

RESEARCHES IN MOAB.

Canon Tristram spoke upon his recent researches in Moab. The district explored by Mr. Tristram and a party of four friends last February is a plain or tableland, which rises from the rugged red wall which the mountains of Moab form at the side of the Jordan which is furthest from Jerusalem. This plain has never been explored before, and extends for five-and-thirty miles. It has a rich alluvial soil, and is peopled by the Benni Sakka tribe, against whom every traveller in the Holy Land is warned. The armed guides and dragomen who accompany the ordinary tourist from Jerusalem always stop short at the Jordan, and point with significant gestures to the country beyond the mountains as where "the very bad Bedouins" are. Dr. Tristram and his party were taken prisoners by this very tribe; and upon our Consul at Damascus (Captain Burton's successor) telegraphing to the Turkish Government, a small army was ordered to their relief. Happily, however, they got free by negotiation, and managed matters so well that the Benni Sakkas became their allies. One of the original party returned home directly he was released, having seen enough of the manners and customs of the Holy Land; but the rest persevered, and, having two excellent cameras with them, brought away a most admirable series of photographs, with which Dr. Tristram illustrated his remarks. The sheik of the Benni Sakkas has more than three thousand cavalry; and, though he is nominally a tributary of the Sultan, appears to lead a particularly independent kind of existence. He and the rest of his tribe have the small black Bedouin tents for their only homes, and with their flocks and herds lead a purely nomadic life on the vast and fertile plains they consider their own, their hands against every intruder, and their wanderings extending far away into Arabia. A sojourn with these strange people would in itself make an interesting story; and Dr. Tristram's bright manner and pleasant address gave full effect to the stirring experiences he had to tell. The geological results of the expedition were declared to be extremely valuable. The discoveries of the amount and extent of new red sandstone, of salt, of mineral springs of hot sulphur and their abundant deposits in the fissures running down to the Red Sea, and of modern basalt overlying the late eocene, were all explained clearly by Dr. Tristram; as well as some remarkable inscriptions found in the same country, and which are said to be in the dialect which was only discovered a few months since by Captain Burton.

HIGHER FEMALE EDUCATION.

The subject of Female Education, mixed up with that of Women's Rights, was discussed in the Economic Section (Professor Fawcett president). A paper was read by Miss Shirreff on Friday, in which she had advocated the higher culture of women, and proposed the formation of a limited liability company, with a view of establishing schools in various parts of the country with this object. In opening the discussion, Mr. Barclay Phillips held that a woman could not invade the province of man without losing some of the characteristics of woman, and woman's place was to be the companion of man, and not his rival. He did not regard it as necessary that woman should be so highly cultivated; and he instanced the Queen herself as filling the highest position to which a woman could be called without being a "learned pedant," and nothing more than well-educated in the sense of knowing foreign languages, and having those social accomplishments which became a lady of rank and station.

Mrs. Fawcett was received with cheers. Taking the assertion that parents did take interest in girls' education as they did in boys, she called attention to the reports of the experience detailed by the school commissioners. The view given by the school commissioners was that parents made a demand for a "good education" for girls; but then their idea of a "good education" was a low one, for their view was to obtain education "in accomplishments which charm and tastes which fascinate." (Laughter.) A great amount of time was given to "accomplishments," and these were not taught on any scientific plan, but were so given and received that girl left school with a number of showy accomplishments, but nothing sound. These statements, it should be remembered, gave the views of the commissioners, and were not hers, as to the "education" which girls now received. (Hear, hear.) Then with regard to the view that girls should be educated to be wives and mothers, she looked upon this as being equal to the idea that all boys should be educated to some system of bookkeeping, so as to be able to keep accounts. The school commissioners were against this special education of boys as bookkeepers, but considered that the boys, if well educated in arithmetic, would be able to undertake any system of bookkeeping in after life. If it was difficult to specially educate a boy to be a bookkeeper, it was far more difficult to educate a girl to be a wife and mother. ("Hear, hear," and laughter.) The best means to obtain the result of a good wife and mother would be by strengthening her understanding, and giving her education in such a way that she would be ready for any duty which might be cast upon her in her life. (Cheers.) The fact that most women were wives, and most wives might become mothers, was the strongest reason why women should be thoroughly well educated. (Cheers.) As women were to be the companions of men, and men were highly educated, it was surely necessary that women, to be able to have a sympathy with the intellectual powers of man, should be as well educated as man, and without this intellectual equality there could not be the trust and affection of married life. (Cheers.) With regard to what "would pay," it would "pay" to have women well educated, seeing that employments were opening up to women who were properly trained and educated. (Hear.)

Lady Bowring, while fully appreciating all that was said by Miss Shirreff, thought that one point was overlooked. Miss Shirreff had pointed out that boys' education was carried on with a definite end in view, and the consideration which should now be pressed was that "young ladies" should have also a definite end in view after coming from the "finishing school." As a matter of fact, girls came home with a passable knowledge of languages, but they never read or studied foreign literature. Then they came home with fine drawings, but they could not apply their knowledge in the fields. Their music might be kept up, but this was all, and the young lady by this want of a purpose in life was not happy. She thought that mothers should give a definite end in view to their girls—give them charges in households, even if it should be limited to the superintendence of the linen, and she trusted, so far as woman's work was concerned, that the needle would not be pushed out of fashion by the sewing-machine, and she regarded the use of the needle as above all useful in a house.

Mr. Fitch expressed a strong preference for large over small schools. Dr. Carpenter endorsed these views. The principal difficulty was to obtain good teachers. Miss Davies, with respect to the want of teachers, said that attention was being directed to this. The short time now given to school education led to shallowness, incoherence, and overwork, and she looked to the College for Women as offering to women the facilities which men had at the Universities for a prolonged education.

Mr. Hurst entered at length into what he considered should be the curriculum of "female" education.

Miss Lydia Becker thought it was well, for the time, to discuss the education of women; but she hoped the time would come when the education of women would be the education of the country, and women would share in all things in the education endowments. She disputed the view of Miss Shirreff that "man had created the wealth of the country," for she held that woman had assisted to create the wealth. Remarking upon one speaker's thankfulness that all were not philosophers, she said that some people had reason to be thankful for small mercies, but, for herself, she felt that she had been wronged in not having the opportunity to be a philosopher, and she hoped the women of the future would not be deprived of this right if they possessed the ability.

In the course of the further discussion some practical observations were offered upon the proposed cost of the education it was proposed to provide under Miss Shirreff's scheme; and the charges which obtain in Scotland were contrasted with the figures given by preceding speakers.

In reference to this discussion the correspondent of a daily paper says that neither the style nor the matter of the speeches delivered by the gentlemen contrasted favourably with the logical argument and clear, modulated voices of the women—

Coming out of the discussion-room I met a friend wearing an unusually depressed expression. Upon asking what was the matter, he replied that he felt thoroughly humiliated that, in spite of the many years of practice in public speaking which men had had, they were already so far excelled by women, whose voices until the last few years had never been heard upon a public platform. The object of Miss Shirreff's paper was to bring forward a scheme for the establishment of a joint-stock company, whose object is the foundation of schools where women can be thoroughly taught and trained to become efficient teachers. This company is called, "The National Union for Promoting the Higher Education of Women," and already it promises great encouragement to its promoters, many of the shares having been taken up, and great interest in its welfare having been shown by many public and private bodies in the kingdom.

INLAND SEAS.

In Section C, Dr. Carpenter read a paper "On the Temperature and other Physical Conditions of Inland Seas, considered in reference to Geology." In the open sea, if we went deep enough, we should everywhere, he said, find the temperature descend to 32deg.; but in enclosed seas, such as the Mediterranean, the deeper and colder water of the open sea, circulating from the Poles, could not enter; therefore, the lowest bottom temperature was determined by the lowest winter temperature of the surface. The large rivers entering the Mediterranean brought down large quantities of organic matter, which robbed the water of its oxygen to such a degree, that whilst in the Atlantic there was generally 20 per cent. of oxygen and 40 per cent. of carbonic acid, in the bottom water of the Mediterranean, there was often only five per cent. of oxygen, and over 65 per cent. of carbonic acid. To this cause the author attributed the scarcity of life in the deeper parts of the Mediterranean. The Red Sea and its neighbourhood is the hottest area of the world, the temperature of the surface water rising to 85deg. to 90deg.; the bottom temperature is about 71deg., corresponding to the greatest winter cold; but outside this sea, in the Arabian Gulf, the bottom temperature is 33deg. It has long been known that reef-building corals do not live at a greater depth than twenty fathoms, and Dana has observed that they do not live where the temperature sinks below 68deg. Dr. Carpenter surmised that in the Red Sea, where corals abound, and where the lowest bottom temperature is only 71deg., we should find them living at greater depths than anywhere else in the world. The author gave other illustrations, and remarked upon the evident bearings of these researches upon geological inquiries. It was mentioned incidentally that submarine telegraph cables give less trouble over deep seas, where the temperature is low, than in shallower seas, where the temperature is higher and the conducting power of the wire increased.

LIVINGSTONE'S CANNIBALS.

In the department devoted to Anthropology,

Mr. Hyde Clarke read a paper on "The Mauynama, or Mauzema, of Dr. Livingstone." On the first announcement of Livingstone's progress towards these regions, he had pointed out that they must be the Niam-Niam; but this had attracted little attention, as the people were not in favour with geographers. These Mauzemas, or the cannibals of Dr. Livingstone, were found to the north in the Nile region. Mr. Petherick had a trading station there, and the consul's accounts agreed with Dr. Livingstone's story. He had not, however, represented the people to be in so high a condition as that given them by Livingstone, and their cannibalism was attributed to their poverty. They fed on monkey and gorilla flesh, and the fact that joints were kept dried in the huts, and that they resembled human flesh, contributed to the character of the people for cannibalism. They were represented to be of so savage a character that they readily seized a live rat and put their saw-like teeth through its body. Their cannibalism was notorious, and was well

known in Brazil, Turkey, and Egypt, and the northern Niam-Niam had long been hunted as slaves and sent to Asia by the Nile, as Livingstone described the southern Niam-Niam to be exported by Zanzibar. The tales as to the cannibalism of these slaves were frequent, and cases were on record of a slave girl killing and partly eating the child she was to have nursed. The Niam-Niam were the people to which was widely attached the characteristic of possessing tails. It appeared to be a deformity particularly affecting members of this race. It was nothing but the protrusion of the os-coccygis to the extent of about two inches. The existence of the race in the high lands was in favour of Livingstone's theory of a watercourse, and further investigations among them may throw light on problems of ancient history.

MISCELLANEOUS.

A Hint about our Fireplaces and Economy in the Use of Coal.—The following valuable extract is taken from the paper on "Coal," read by Mr. Bramwell, C.E., at the meeting of the section of mechanical science:—"We put a grate immediately below and within a chimney, and as this chimney is formed of brickwork, by no possibility can more than the most minute amount of heat be communicated from the chimney to the room. On this grate we make an open fire. Fire cannot burn without air, and we provide no means whatever for the air to come into the fire. This is a provision that not one architect or builder in a thousand dreams of making. The consequence is that the unhappy fire has, as it were, to struggle for existence. In a well-built house especially has it to struggle, for the doors and windows shut tightly. The result is that the fire is always smoking, or is on the verge of smoking. We breathe the noxious gases, and we spoil our furniture and pictures; nevertheless, happily for us, the fire does succeed in getting supplies of air which, even although insufficient for the wants of the chimney draught, do renew the air of the room. If to satisfy the demands of the chimney, and to stop its smoking, a window is left a little open or a door is set ajar, we complain of draughts, and we complain of the unhomely look caused by sitting in a room with an open door, so that there we are, with an asphyxiated fire, our smoky rooms, and our draughty rooms. Moreover, the fire being immediately below the chimney, the main part of the conducted heat inevitably goes up and is wasted, leaving the room to be warmed principally, if not entirely, by the radiated heat; and we do and suffer all this in order that we may see the fire and be able to poke it. For myself, I must confess that if there was no cure for the evils I have described other than the close stoves of the continent, with the invisible fire and with the want of circulation of air in the room, I would rather put up with the whole of our present domestic discomforts and even with the loss of heat than resort to the close stove as a remedy. But there are modes by which freedom from smoke, freedom from draught, efficient ventilation, and utilisation of the heat, may all be combined with the presence of the visible, pokeable fire. Some members of this association may recollect the paper that was read before it at the Norwich meeting in 1868, by Captain Douglas Galton, in which he so clearly described his admirably simple invention of fire-grate. This consisted in putting a flue to the upper part of the fire-grate, which flue passed through a brick chamber formed in the ordinary chimney, which chamber was supplied with air from the exterior of the room by a proper channel, and then the air, after being heated in contact with the flue in the chamber, escaped into the room by openings near the ceiling, so that the room was supplied with a copious volume of warm fresh air, which did away with all tendency to draughts from the doors and windows, and moreover furnished an ample supply for the purposes of ventilation and combustion. These fire-places, I regret to say, have been but little used in England, from a cause I shall have to advert to hereafter, a cause which, as I believe, stands in the way of the adoption of improvement generally. The merits of these fireplaces were at once acknowledged by the French, who made the most careful and scientific investigation of their working, and they found that with such fireplaces three times the effect was obtained from a given weight of coal that could be got with those of the ordinary construction. No doubt there are many other plans by which the same end as that attained by Captain Galton may be arrived at, and yet we go on year after year building new houses, making no improvement, exposing ourselves to all the annoyances, and, worst of all, wasting the precious fuel. Assume that we were to set ourselves vigorously to work to cure this state of things, can it be doubted that in ten years' time we might halve the consumption per household, and do that not only without inflicting any discomfort, or depriving the householder of any gratification, but with an absolute addition to warmth and an increase of cleanliness, a benefit to health, and a saving of expense? Moreover, it must be remembered that, with the imperfect combustion of domestic fires, large volumes of smoke are poured into the air. We know how much freer from smoke town atmosphere is in summer time than it is in winter time, and this simply on account of the smaller quantity of coal that is being burnt. Suppose that we could reduce the total consumption, both in summer and in winter, by fifty per cent., what an enormous boon that would be even in the one matter of a pure atmosphere!"

The Composition of the Sun.—The observations of 1871 have proved hydrogen (said Mr. De La Rue, the president of Section A) to be an essential constituent of the "coronal atmosphere," as Janssen proposes to call it—hydrogen at a lower temperature and density, of course, than in the chromosphere. Janssen was further so fortunate as to catch glimpses of some of the dark lines of the solar spectrum in the coronal light—an observation which goes far to show that in the upper atmosphere of the sun there are also solid or liquid particles, like smoke or cloud, which reflect the sun from below. The speaker then referred to many problems, as yet unsolved, connected with the corona, and to the aid for their settlement afforded by photography.

Prolonging Life.—A paper was read by Mr. G. Harris, "On the Concurrent Contemporaneous Progress of Renovation and Waste in Animated Frames." The general object of the paper was to show that certain causes tending to produce renovation and waste are controllable by human skill, and that they would become still more so by increased chemical and pathological knowledge. In the case of animated bodies, the hardening of the cartilages and deterioration of the blood appeared to be the principal causes of preventing renovation and accelerating waste; and there was little doubt that certain artificial appliances would, to a considerable extent, affect those conditions so as to restore waste and effect renovation, and thus greatly prolong the period of human life. Wild animals, he said, are rarely known to die of extreme old age, and he suggested that they might have an instinctive knowledge of the value of vegetable or mineral appliances in increasing renovation and restoring waste.

The Moon.—The "Report on Lunar Objects suspected of Change," read by Mr. Birt, referred to the appearances of the spots and streaks on the floor of the Crater Plato as indicating a strong probability that if further observations are undertaken, definite changes of an interesting character on the moon's surface are likely to be discovered.

HARVEST PROSPECTS.

There was a heavy fall of rain on Monday in London, but the weather was again fine yesterday and the atmosphere much cooler. The rain has proved refreshing to the gardens, which had assumed, in the neighbourhood of London, a parched condition.

Some interesting information with regard to the harvest is given by Mr. James Sanderson. The brilliant weather during the last fortnight has allowed harvest operations to progress with great rapidity, and reaper, scythe, and sickle have been put to strain. Already in the south-eastern counties one-half of the cereal crops has been secured, and two-thirds are cut. Taking England generally, about one-half of the cereals is cut. All the corn crops, Mr. Sanderson says, except wheat and barley, are over the average, roots abundant, pastures luxuriant, and the quantity of hay produce never surpassed. It may be supposed therefore that 1872 will prove a singularly prosperous year to the farmer. Moreover, in addition to the large yield, the prices for every description of farm produce are unprecedentedly high; 64s. per qr. for wheat, 50s. per head for store lambs, 2s. 3d. per lb. for wool, and 1s. per lb. for mutton and beef, are prices which they have not met this century. The season, however, has a shady as well as a sunny aspect. The expenditure involved in cultivation has been unusually high, the wet season has produced a large crop of weeds, labour has been costly beyond precedent, and the profits derived from the high prices of stock have been shared by only a limited number of farmers. The season will be remembered, too, by not a few persons on account of losses sustained from flooded lowlands, diseased sheep and cattle, hay crops wasted by rain, and corn crops ruined by storms. The chief of these drawbacks to the farmer's prosperity are the inadequate quantity of stock and costly labour. Not a few farmers, from the scarcity of natural stock food in the dry seasons of 1868 and 1870, sold their entire flocks, and dared not purchase at the high price which ensued. These, so far from profiting by the high prices of wool and mutton, are left solely dependent on the uncertain and costly returns of the barn floor. The grazier, too, forced to purchase store stock at enormous prices, cannot expect great profits between buying and selling. It is the capitalist farmer who practises the mixed system of husbandry, and through all vicissitudes has maintained a full breeding stock, who is enjoying an unequalled prosperity. The high prices of produce, indeed, furnish an additional argument for the outlay of additional capital to develop the agricultural resources of the land. The question of labour has been to the farmer one of great annoyance. Unlike other employers, he must employ labourers, as his roots cannot be left unhoed, his hay unmown, or his corn uncut. On the part of the labourers it must be admitted (Mr. Sanderson thinks) that in some of the southern counties wages have hitherto been inadequate; but taking England generally, the labour movement has proved that, taking into account the weekly wages, the low-rented cottages with gardens attached, the extra pay during harvest and full pay for almost worthless labour in wet days during summer and frosts during winter, farm-labourers are better paid than has hitherto been supposed. In some districts the demands of labourers have been excessive, and it is to be regretted that concessions on the part of employers only met with additional demands on the part of the employed. These demands culminated at the commencement of harvest, and since then, from the general use of the reaping-machine and an unexpected influx of Irish reapers, the demands of the labourer have moderated. The labour movement will doubtless cause farmers to give more prominence to mechanical labour, to substitute in many cases piece for day work, and to employ only useful, not ornamental, labour.

From the southern counties we learn that the ingathering of the harvest is, as regards wheat, generally completed, drying winds and a genial sunshine having greatly facilitated operations. The accounts from Dorset are favourable, and some samples of new wheat offered at the Dorchester Corn Exchange were exceedingly fine, and of good quality, yielding from 60lb. to 63lb. per qr. The leading agriculturists concur in returning wheat and barley as average crops, oats, beans, peas, root crops, and hay being over average; hay being heavy, but got up badly. In the neighbourhood of Dorchester the wheat harvest finished on Saturday. The potato disease is very general. Fruit unusually scarce.

The harvest has been progressing most favourably in North Notts during the past week, and fields of oats have been cleared and also some wheat. Oats and barley are about an average crop; wheat rather under. There has been a great quantity of hay spoilt on the low lands in consequence of the heavy rains. Potatoes look very bad in many gardens. Turnips are looking well. The yield upon the fen lands of Cambridgeshire is light, with abundance of straw. Farmers account for the deficiency by the want of sun in the months of June and July. A great deal of corn has been cut, and in another week harvest will be complete. The potato disease is a serious loss to gardeners. Field after field in the fens, and also upon the high lands, look like a wilderness, and where there used to be crops of 250 and 300 bushels to the acre, there are but half that number, and those with no uniformity of size. The wheat harvest in Essex and in the lower part of Suffolk is drawing very nearly to completion. A great many farmers have been threshing a portion of their wheat. Out of upwards of sixty merchants and farmers, twelve only report an average yield of indifferent quality, the remainder stating the crop to be below an average, and very considerably so in some cases. In the county of Essex the potato crop is a failure, many breadths not being worth the labour of taking up.

Reports relative to the potato crop from all quarters in England, Ireland, and Scotland seem to justify the gravest apprehensions. The blight is not, so far as our present information goes, universal; as usual, it is somewhat capricious in its incidence, visiting one farm or one district, while others immediately adjoining escape; and, fortunately, the statements from Ireland are of a less threatening character than those from the other two kingdoms. The disease is more extensive than in some recent seasons. But a potato famine is not yet to be apprehended, and the more alarming reports that have been circulated are certainly premature.

It is stated on the authority of one of the principal potato salesmen in the city, himself a large grower, that while there is certainly cause for serious apprehension regarding the potato crop, the injurious effects of the disease are as yet chiefly confined to the moist and low-lying lands and clayey soils, on which the unusual wetness of the season has proved very prejudicial. The drier lands are not so seriously affected, and there is good reason for hope that the present splendid weather may have come in time to check the more extended progress of the disease, especially on the late crops, which form the main bulk of this country and Ireland. Speaking generally, Ireland has the promise of the most abundant crops ever known, which will abundantly compensate, so far as cattle and stock are concerned, any loss the country is likely to suffer by the potato disease.

THE NEW LICENSING ACT.

Rather serious disturbances took place at Exeter and at Leicester on Saturday night in opposition to the earlier closing of public-houses. In both towns the police had to charge the mob, and several persons were hurt. About thirty persons were on Monday charged before the Exeter magistrates with having participated in the recent riots in that city. Several of the defendants were summarily dealt with, and the majority were bound over to appear at the quarter sessions. The publicans and their customers in Taunton are protesting in a curious manner against the early hours for closing prescribed by the new Act. Every night, at eleven o'clock, on the closing of the public-houses, a meeting is held in the centre of the town, when formal resolutions are passed denouncing the Government and their bill, and pledging the agitators to continue the meetings until the clauses are repealed. Liquor is freely consumed on the spot for a couple of hours, when, after groans for Mr. Bruce, the repealers sing the National Anthem and disperse. The Birmingham magistrates have resolved, for the present at all events, to adhere to the early closing provisions of the Licensing Act, and to reject the memorial of the publicans, asking for an extension of the time until twelve o'clock. These gentry invaded a meeting in favour of early closing, but failed in their resistance to the vote. A great

meeting of the inhabitants of Sheffield was held in Paradise-square on Monday evening, at which a memorial to the local magistrates was unanimously adopted, praying them to sanction the same hours of opening and closing public-houses as are in existence in London. On Monday Mr. J. B. Aspinall, Q.C., the Recorder of Liverpool, in charging the grand jury at the quarter sessions, alluded briefly to the new Licensing Act, and stated that, from the appearance of the calendar, he was inclined to think that the partial operation of both that and the Education Act had already had some effect. He hoped the magistrates would carry out the Act firmly and stringently, but at the same time not harshly. The brewster sessions in Warwickshire have now been held, and everywhere the magistrates have determined to give the new Act a fair trial, by declining to exercise their power of varying the hours. The provisions of the Act are being strictly carried out, and there is no evidence of any opposition on the part of the public. The Nottingham borough magistrates have just convicted two or three publicans who have contravened the provisions of the new Act by keeping their houses open after eleven o'clock p.m. The Nottingham Good Templars have formed a committee of vigilance to watch public-houses, and they have fortified themselves by an appeal to the Home Secretary, who has replied to their inquiry, saying that there can be no objection to teetotalers watching the conduct of public-houses, and policemen too, providing such surveillance is not attended by actual personal annoyance to the persons whose premises they watch. The annual licensing sessions for the borough of Oldham were held on Thursday before a full bench of magistrates. There were eight new applications for spirit licences and six for beer, all of which were refused. At Huddersfield the magistrates have decided that no public-house can be open before six in the morning or after eleven at night; while on Sundays, Christmas Day, and Good Friday, they are not to be opened till half-past twelve; must be closed from half-past two to six; and, finally, shut up at ten o'clock. Like regulations have been adopted at Whitby, Scarborough, and Rochdale; in the latter place with obvious good effect, in diminishing inebriety. The statute has been enforced by the police at Newcastle; and in the cases of some houses where the hours of closing were not observed, they were cleared, and the managers warned. Good effects from the change in the law are reported from Sunderland, where, though some dissatisfaction was expressed by "thirsty souls" at the curtailment of drinking hours, the appearance of the streets testifies to a beneficial change. The majority of the publicans of Preston are understood to have expressed their approval of the shortening of the hours, and it is believed that at the next licensing sessions an attempt will be made to establish nine o'clock as the closing hour on Sundays. The provisions of the Act have been steadily applied in Hartlepool, Leeds, Bolton, Liverpool, and Blackburn. The Act has also been adopted in a like sense at Wolverhampton, Bromsgrove, Bridgnorth, and Cheltenham, at which latter place the new hours created much dissatisfaction, and every evening there have been more or less disturbances in the streets. At the annual brewster sessions at Dorchester, the magistrates' clerk announced that the hours for closing public-houses, as specified in the new Act, would be adopted in the borough. One of the publicans who attended to renew his licence said the public-house trade of Dorchester had been "done up" by the new Act. At the annual licensing meeting at Frome, a memorial was presented, signed by 707 inhabitants, praying that public-houses be closed an hour earlier than specified in the Act. The Bench, while paying every deference to the memorialists, refused the application, adopting for the present the hours named in the Act.

UNIVERSITY OF LONDON.

FIRST M.B. EXAMINATION.—EXAMINATION FOR HONOURS.

ANATOMY.—First Class:—Walter Benoni Houghton (exhibition and gold medal), University College; Peter Thomas Duncan (gold medal), University College. Second Class:—Alfred Pearce Gould, University College.

PHYSIOLOGY, HISTOLOGY, AND COMPARATIVE ANATOMY.—Second Class:—Walter Benoni Houghton, University College; Alfred Pearce Gould, University College; Henry Radcliffe Crocker, University College; Peter Thomas Duncan, University College; and George Ernest Herman, London Hospital.

ORGANIC CHEMISTRY, AND MATERIA MEDICA AND PHARMACEUTICAL CHEMISTRY.—First Class:—Walter Benoni Houghton (exhibition and gold medal), University College; Henry Radcliffe Crocker (gold medal), University College; Peter Thomas Duncan, University College. Second Class:—Alfred Pearce Gould, University College; George Ernest Herman, London Hospital.

NEW ATLANTIC CABLE.—The Great Eastern steamship, lying in the Medway a short distance above Sheerness, is now taking on board some of the new electric cable which a French company intend to lay from the Land's End to Halifax. About thirty miles of cable per day is received on board and carefully coiled in one of the vast tanks. The Great Eastern will not leave her present moorings to deposit the cable till next summer.

Epitome of News.

The intelligence from Balmoral Castle continues to be favourable. The Queen takes her accustomed walks. Having been invited to visit Inverness, Her Majesty has intimated her willingness to receive an address in the railway-station there, but she stated that she would not be able on this occasion to visit the town.

Her Majesty the Queen is expected to arrive at Dunrobin Castle in the evening of Friday, September 6, and to remain till the following Tuesday. The visit will be a private one.

The Prince of Wales has been making a cruise along the French coast with the Duke of St. Alban's, in his yacht. On Thursday they touched at Trouville, and on the seashore the prince met with President Thiers, and had a good chat with him. The yachtsmen were at Dieppe on Saturday, but the prince was not mobbed.

The Emperor Napoleon, with the Empress Eugénie and the Prince Imperial, is staying at Cowes.

The Duke of Edinburgh has composed and published a "Waltz," named after his old ship. The piece is dedicated to the Princess of Wales.

Mr. Gladstone was last week on a visit to Lord Blachford, at Ivybridge.

The Earl and Countess Granville have left Bruton-street on a series of visits on their way to Scotland. The noble lord will relieve Viscount Halifax as Minister in attendance on Her Majesty.

Mr. John Arthur Godly has been appointed Assistant Private Secretary to the First Lord of the Treasury.

The coal-merchants of London announce a reduction of 2s. per ton on household coals.

The *Lancet* considers itself justified in reporting hopefully, if not confidently, upon our prospects of escaping a visitation of cholera.

A local journal states that the Game Laws are now in such bad odour in Wick, that a quorum of the justices cannot be had when game cases are to be tried.

In days when coal is so scarce and dear, it is exceptionally good news to learn that an extensive coal bed has been discovered about two miles from Waterford.

It is stated that the priests inculpated by the judgment on the Galway election petition will be tried at Dublin in January.

Mosquitoes have made their appearance among the reapers near Brasted, Kent. They are supposed to have come from a ship lying off Woolwich.

On Wednesday afternoon two boys at Dundee, who had gone out to fish in the Tay at low water, were surrounded by the tide, and on their endeavouring to reach the shore by wading, one of them, named Philip, fell into a hole and was drowned. The deceased was eight years of age.

In consequence of the failure of the fruit crop and the scant supply of fish to the London markets, the costermongers are in a state bordering on starvation. The oldest street-sellers state they never experienced so bad a season.

A wife-beater was visited with an exemplary sentence the other day at the Southwark Police-court, when a man named Messard, who was in the habit of ill-treating his wife on the slightest provocation, was sent to prison for six months with hard labour.

The renewed negotiations for the settlement of the strike in the London building trade, which has now entered upon the thirteenth week of its existence, will, it is expected, lead to a satisfactory arrangement. A committee of the operatives met the masters yesterday, and came to an agreement on the points in dispute. This agreement, the terms of which did not transpire, will be the subject of decisive discussion to-day.

Owing to the refusal of the master bakers to concede the twelve hours pure and simple, the intended conference with the men has not taken place, and an immediate strike is threatened.

On Sunday the funeral of the Fenian convict Bryan Dillon was made the occasion of a great Nationalist demonstration at Cork. Some 20,000 persons marched in the procession. Bands accompanied the procession, playing the "Dead March." The funeral service was read by two Roman Catholic clergymen, and a "funeral oration" was delivered by Colonel Richard Burke, who is ingeniously described as "having been convicted of Fenianism on the occasion of the Clerkenwell explosion."

A man named Richard Morrish, living at Bishopsteignton, has been stung by an adder. He was foolish enough to take the reptile up in his hands, and was severely bitten. Soon the arm and shoulder swelled fearfully, and the symptoms were alarming. He was, however, skilfully treated, and is now recovering.

William Lace, who kicked his wife to death on the 23rd April last, was on Monday executed within the walls of Taunton gaol. At the time of the murder the prisoner was excited by drink, but as a rule the couple appeared to have lived happily together.

Mr. Warren Stormes Hale, alderman for the ward of Coleman-street, died on Friday at his residence at Hampstead, at the age of eighty-one. The deceased gentleman was Sheriff of London in 1858, and was elected Lord Mayor in 1864. He was a truly excellent man, and a great friend of the City of London School.

Fifty-five South London tradesmen were fined last week for having false weights and measures in their possession.

Rumours having been circulated to the effect that Mr. Bruce would retire from the representation of Renfrewshire on the dissolution of Parliament, the right hon. gentleman has written a letter to his constituents denying the truth of the report and stating that he desires no greater honour than to continue as their representative.

A fatal boat accident near Fort William is reported. On Friday a small party, under charge of Dr. Murray, went out for a sail in an open boat belonging to the Rev. Mr. Stewart. When crossing from Corpach to Fort William the boat capsized, and its occupants were thrown into the water. Dr. Murray and a boy were drowned.

On Saturday night a party of excursionists were returning by omnibus from Chatsworth to Sheffield, when the horses took fright, and dashed off down a steep hill. The driver was thrown from the box and killed, and seven or eight other persons received severe injuries.

A visitor to Douglas, in the Isle of Man, named Swindells, has met with a frightful accident last night on the rocks of St. Anne's Head. He had incautiously approached the edge of the precipice, and the ground being slippery from the heavy rain, he fell over, and was precipitated a depth of sixty feet upon the sharp rocks close to the surf. He was seen to fall, and assistance was rendered at once. Ropes were procured, a man descended the cliff, and Mr. Swindells was hoisted to the top of the rocks by a rope secured beneath his arms. He had received dreadful injuries on the head, and his escape from instant death seems little short of miraculous. He is now lying at the hotel on the Head.

Some ten millions of herrings, valued at over 15,000*l.*, were captured in one night at Fraserburgh, N.B., last week.

A few days ago the Marquis of Bute was thrown from his horse and severely injured, but he is now slowly recovering. He has suffered much.

In the vicinity of the Cremorne Gardens, Chelsea, a shocking tragedy has taken place. Two young Germans, come from Berlin only a fortnight ago to escape the military service, had spent all their money in company with three girls—one a German and the others English. On Wednesday night they locked themselves in a bedroom, with the determination to commit suicide together. When the room was forced open, the younger man, Hermann Negal, was found lying on a couch, shot through the heart with a revolver; the other one, Paul May, was stretched on the floor, also wounded, but not fatally. After being revived by stimulants, and the hæmorrhage checked, he gathered strength, and there is now a possibility of his recovery. An inquiry has been proceeding, and there is no doubt, from the medical evidence, that the deceased shot himself. The inquest stands adjourned.

The Great Northern, Great Western, Great Eastern, London and North-Western, and Midland Companies have given formal notice that, on the 1st September, "revised rates for the conveyance of merchandise will come into operation."

ARCHDEACON DENISON AND THE LIBERATION SOCIETY.—The Archdeacon of Taunton concludes a letter to this morning's papers on "The Sacraments and the Creeds" as follows:—"In 1870, when Parliament, by the help of bishops and clergy, passed the 'Elementary Education Act,' I gave up finally all contending for the Establishment. If Parliament, with or without the Convocations, shall in any manner or degree meddle with the creed of St. Athanasius or with the rubrics referring to it, I shall ask to be admitted a member of the Liberation Society, there being, in the event supposed, no longer any room to doubt that 'the Establishment' is operating actively to the undermining and overthrow of all sound religion."

FEMALE CLERKS IN THE POST OFFICE.—The *Civilian* says that the Post Office authorities have resolved to introduce a large number of female clerks into the department. Forty young ladies are to be shortly placed on the establishment of the Savings Bank Office, notwithstanding the vigorous protest of the Controller, who, in common with the entire staff, feels the grievous dangers, moral and official, which are likely to follow the adoption of so extraordinary a course. The gentlemen in the office contemplate holding an "indignation meeting," to protest against the proposed action of the authorities.

STANLEY AND LIVINGSTONE. — The *Spectator* quotes from the *New York Nation* a letter from Mr. Stanley to the *Herald*. When Mr. Stanley told Dr. Livingstone of Mr. Greeley's candidature for the Presidency, the Doctor said:—"Hold on! You have told me stupendous things, and with a confiding simplicity I was swallowing them peacefully down; but there is a limit to all things. I am a simple, guileless, Christian man, and unacquainted with intemperate language; but when you tell me that Horace Greeley is become a Democratic candidate, I cast the traditions of my education to the winds, and say, I'll be —— to all eternity if I believe it. [After a pause.] My trunk is packed to go home, but I shall remain in Africa —for these things may be true, after all; if they are, I desire to stay here and unlearn my civilisation." The Dr. Livingstone of 1856 would not, the *Spectator* thinks, have uttered those sentences, and it is by their recollections of the Doctor as he was that the sceptics — very unfairly — judge Mr. Stanley's accounts of him as he is. [Mr. Stanley repudiates the "nonsense" attributed to him.]

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The Nonconformist.

WEDNESDAY, AUGUST 28, 1872.

SUMMARY.

NEWSPAPER topics of general interest are becoming so scarce, that our daily contemporaries are fain to fall back upon blue-books, reports, the preparation for the autumn manœuvres around Salisbury Plain, and even trivial incidents, wherewith to supply leader matter. Social questions are the order of the day, and some of them come home to us all. None of our readers can afford to be indifferent to the ravages of the foot-and-mouth disease, which is not stamped out, but is still decimating and deteriorating the flocks and herds upon the luxuriant pastures, and holds out the prospect of a further advance in the present high price of animal food. And now a potato famine stares us in the face—less critical, perhaps, than alarmed us at the end of last week, but a real cause for anxiety. Perhaps, however, the fine weather, if it should continue, will arrest the progress of the disease, which is more pronounced in England than in Ireland. A great mercantile failure has also created some uneasiness in the commercial world, but has happily not been followed by others. *Per contra*, we may note the favourable getting in of the wheat harvest throughout the country, a decline in the price of coal, the probability of a speedy termination of the building strike in London, and the pacification of Belfast after its melancholy faction fights.

Mr. Lowe has not come to the help of distressed editors. He is visiting Scotland, and has been receiving the freedom of one or two northern burghs. But the Chancellor of the Exchequer declines to waste his eloquence upon people bent more on summer relaxation than politics, and his speech at Wick, which was bald in the extreme, hardly contained a suggestive thought. Lord F. Cavendish, who has been visiting his North-West Riding constituents, actually shines by comparison with Mr. Lowe. That representative of moderate Liberalism is giving his assistance in the formation of local Liberal Associations which will, it is hoped, help to consolidate the party, and repair the defeat sustained at the last election. His lordship rather smartly vindicated his party from Mr. Disraeli's rhetorical charge of having during their four years of office only excited repugnance and disgust, by reviewing the great measures passed by successive Liberal Administrations. Lord Frederick has great hopes of the result of the Ballot in the next West Riding election, and pointed out, with great probability, that the apathy at the Pontefract election the other day was to a great extent the sulky abstention of those who have been unaccustomed to vote without a consideration. It was an evil not produced by the ballot, but made manifest by its agency, and would eventually be cured by it. In a few days that measure will be again tested, and in a more interesting contest than that of Pontefract. There is a vacancy for Preston—a borough which, with Liberal tendencies, returned two Conservatives at the last election.

Among the papers read at the later meetings of the British Association at Brighton, not the least interesting were those relating to the marvellous revolution in Japan—which Eastern State, under the auspices of the Mikado, is adopting the appliances of Western civilisation; and on the higher education of women, in the discussion of which a bevy of ladies took a prominent part and entirely eclipsed the speakers of the other sex. Mr. Stanley, who attended the final meeting of the association, and who seems to have been its spoilt child, confidently predicted that the relieving party he had sent forward would reach Dr. Livingstone at Ujiji without difficulty, and that the great traveller is now engaged in exploring that remaining two hundred miles of unknown country which will solve the problem of the watershed of Central Africa, and finally clear up the Nile mystery.

In proportion as the Licensing Act is being carried into operation, the less it is liked by the public-house interest. The somewhat shorter hours permitted by law, and for the most part prescribed by the magistrates, seem to be really diminishing the drink traffic, and decreasing drunkenness and excess, except in a few places where riotous assemblages have taken place. The publicans here and there cry out that their trade—that is the spending of wages by the working classes in degrading and hurtful indulgence—is being spoiled by the enforcement of the Act. We fear their alarm is premature; but there are reports from a dozen towns that the partial operation of the Act is really lessening intemperance. It is happily no party question. Conservative as well as Liberal magistrates are enforcing the law with impartiality, and are very chary in conceding new licences.

The labours of the Geneva Court, which has worked so hard through the hot season, are drawing to a close. The pleadings are ended, and the arbitrators have within the last few days been sitting with closed doors, no doubt considering their award—the liability of England for the damages caused by most of the Confederate cruisers having apparently been decided. For our sympathy—or the sympathy of our higher classes—with the South, we shall, it is expected, be mulcted in between three and four millions sterling; a sum which will be sure to absorb Mr. Lowe's surplus for next year, but not at all too large a fine to pay for establishing a principle and a precedent which may hereafter tell in our favour, and become a priceless blessing to the civilised world.

Half of the telegrams that come from the Continent consist of gossip, conjecture, or trivial incidents. President Thiers cannot move out of his villa at Trouville without watchful eyes proclaiming the fact, and his unexpected *rencontre* with the Prince of Wales, who came ashore there from the Duke of St. Albans' yacht, is magnified by a French penny-a-liner into a grave conference on a modified treaty of commerce! The French harvest, and a good one, being well nigh over, the Councils-General have been holding their yearly meetings. They have exhibited hardly any signs of a craving for a monarchical restoration, but a great eagerness to eulogise M. Thiers. That potentate—as he is in fact—is busy revolving projects for the formation of a Second Chamber, watching artillery experiments, and planning an extensive series of autumn manœuvres, quite in the Napoleonic style.

In a fortnight at least the three Emperors will be sitting in conclave at Berlin to perfect their scheme for preserving the peace of Europe, if not to declare war against the International. It is denied, however, that any aggressive policy will be discussed. Those who are in the counsels of Prince Bismarck—are there really any such?—thus forecast, according to the correspondent of the *Daily Telegraph*, the objects of the Imperial meeting:—

> They do not believe that any territorial transfers or rectifications of frontiers will be agreed upon by the Kaisers; they do not believe that Russia is going to ask for anything in the East, or that Germany will advance any pretension, even of the protectorate order, with respect to the Finnish Duchies. They say that certain concessions will be looked for by each Emperor from his brother Sovereigns, but that they will be concessions calculated to contribute rather to the respective home-consolidations of the three Empires than to any new and startling arrangements contemplated by any one of the three. Russia, they aver, will ask for a certain "Polish attitude" from Austria; and from Germany for a *politique d'abstention* in the affairs of Courland, Esthonia, &c. Austria similarly has requests to advance—to Russia, for a thorough-going discouragement of Panslavistic intrigues in Bohemia, the Banat, and other *partes annexæ*; to Germany for loyal aid in arresting the process of disintegration supposed to be threatening the Dual Empire in another quarter. What Germany wants is no secret to any European statesman—it is, to achieve such a tremendous and solid coalition of forces as may not only render French revenge impracticable, but convince the French nation of that fact, and cause it to resign its bellicose projects.

Prince Bismarck hopes by this means to secure five years of certain peace, and we can only hope his aims will be realised. But it is to be be remembered that the health of the Czar is precarious, and that the Emperor William is verging on eighty.

THE BELFAST RIOTS.

THERE are not a few politicians who will see in the riots that have recently disgraced the city of Belfast a verification of their predictions as to what would be the consequence of disestablishing the Irish Church. The grand measure which was to sooth the temper of antagonistic religious bodies, they will say, has done nothing of the kind. It has rather exasperated than calmed down the polemical spirit of Irishmen. Religious equality may have been a good war cry for Liberals out of office, but how has it worked in Ireland as a policy? Has it conciliated the Roman Catholic majority? Since the disruption of the legal tie which bound the State to Protestantism, have the demands of the Roman Hierarchy been less clamorous than they were before? Has Ireland, on the whole, been more amenable to the Imperial Government. Fenianism, Home Rule, Belfast riots offer the true answer to these queries. "No," say the supporters of what goes by the name of the Protestant interest, "religious equality, out of place anywhere, is particularly out of place in Ireland. The younger and the stronger must there rule the elder and the weaker. In short, there must be ascendancy or there cannot be peace."

Our readers are not very likely to be beguiled by this train of reasoning into the monstrously false and mischievous conclusions at which it points. Yet it may not be amiss even for them to exercise watchfulness of mind over the character and tendency of those considerations which the riots of last week are likely enough to suggest. It may be thought that the series of ferocious street fights which were extended over several days, and which filled the hospitals of Belfast with the wounded, do indicate the utter failure of the Irish Church Act to exorcise from the isle of St. Patrick its venomous ecclesiastical spirit—that if no worse in this respect than it was before, it shows no signs of having become better—and that the state of things is calculated to inflict sore discouragement on those who believe that the cheapest defence of the Throne is to do justice to the people. The reflection, we repeat, may be natural, but it is not pertinent to the occasion which gives rise to them. It assumes that the street fighting of ecclesiastical factions at Belfast is fairly typical of the general condition of Ireland. That we take to be a great mistake. Sheffield rattening when most frequent and most wicked might as well have been supposed to represent the average feeling and practice of the English operative classes, as Belfast riots to exhibit the tone and tendency of the Irish nation.

The outrages which ought to make the ears of the magistracy of the district tingle for shame, were mainly local in their origin. Belfast is a sort of ecclesiastical border-land in which faction fights have become traditional. The repeal of the Party Processions Act last session, on the joint request of both Liberal and Conservative members of Parliament, was almost tantamount to an incitement to Orangemen and Roman Catholics to flaunt their religious differences in one another's faces. The Orangemen were the first to take advantage of their release from legal restrictions. In opposition to the loud remonstrances and the evident wishes of their leaders, they resolved upon an outdoor demonstration of their political opinions—in other words, they took possession of the Queen's highway for the purpose of thrusting their anathemas upon those of their neighbours who held different views from themselves. The Roman Catholics of the district, however, abstained from interference, and the procession came off peaceably. But the offence was returned to the Orangemen in the same shape as that in which it had been offered. A grand demonstration in favour of Home Rule was projected, and, unfortunately, the demon of Protestant ascendancy could not brook the display. There was a collision. Blood was drawn, and, for several days, parts of the city were all but given up to savage and aimless civil war.

Now this is not a fair presentment of the state of society in Ireland. It is not, in any shape, a result due to the Irish Church Act. It is partly an accident—it is chiefly a local outbreak. It may challenge the wisdom of abolishing the Party Processions Act, but it does not in any way throw into the shade those great acts of "justice to Ireland," which are the chief glory of the present Government and Parliament. We have done what we think to be right to the best of our ability. We mean to do what we think to be right between all classes of the Irish people. Perhaps the error of Mr. Gladstone's administration has been in having leaned too systematically to the Papal Hierarchy in Ireland. There has been a tendency to succumb to the dictation of the Roman Catholic priesthood which ought not to be identified with breadth of statesmanship. We may pander to the intolerance and the sacerdotal assumptions of Ultramontanism in Ireland until we put the peace and prosperity of the country at its feet. This is not the way in which Ireland must be ruled. We have put down Protestant ascendancy, so far as the law is concerned, and we must take good care that Papal ascendancy does not take its place. It would have been better, perhaps, for both parties in the North of Ireland to have been held under legal bail for good behaviour toward one another. One cannot but be sorry that there is any necessity for the restriction. But it must be admitted that, within certain districts of Ireland, it does not appear to be safe to give to political factions the free use of the public roads, for the purpose of promoting the gratification of ecclesiastical antagonism. This is one of those luxuries which law is not bound to extend to ecclesiastical factions.

THE MORAL OF THE BRITISH ASSOCIATION WEEK.

AT length the extreme pressure which has been put on our reason by materialism has broken down. The hard, unbending ideal of a mechanical universe, originating itself without a Maker, and evolving itself without an Evolver, is becoming distrusted by Evolutionists. The dogged and unphilosophical manner with which the followers of this school of thought cast about them for any explanation that would enable them to evade a Personal Creator, reached its climax in the sarcastic notion of Sir William Thomson—that life streamed on our earth from a meteor!

Nevertheless, far be it from us to taboo any modes of philosophical investigation or inquiry. Theology has no right whatever to dictate the course of science. Better, far better, for both that thought be free. But the adage that a tree is known by its fruits is as applicable to philosophy as it is to everyday matters. And we contend that the arrogant spirit of rash generalisation has failed to produce anything that has enlarged the sphere of human knowledge Rather, it has re-introduced the scholastic entities of the Middle Ages, and too often given us long-sounding words instead of facts. "Abiogenesis," "Xenogenesis"—such words as these, implying no superintending *power*, simply reveal the felt ignorance concerning the laws of life, and attempt to conceal that ignorance beneath the polysyllables of a dead language!

Hence, no doubt many of our readers will have felt that the addresses delivered at the recent session of the British Association have a most wholesome tendency to check the spirit we have condemned. After careful attendance at these meetings, it appears to us that the general drift of the whole was to restore a more humble and sober method to scientific inquiry. In his inaugural address Dr. Carpenter seems to have struck the key-note when he remarked that our *ideas* of the laws of the universe were after all but our human conceptions of what we believed was the order of Nature, and of course they were subject to human fallibility, and might or might not express the ideas of the Great Author of Nature. Hence, to set up such laws as self-evolved and self-acting, and thus rendering any superintending power unnecessary, he regarded as both arrogant and unphilosophical. An idea struck off by that brilliant thinker Dugald Stewart, and which has never been made sufficient of by the thoughtful student, seems to find an echo in Dr. Carpenter's address. Stewart, in his "Philosophy of the Human Mind," remarks that the term law, in its primary sense, can only be applied to *conscious* agents, capable of understanding it, of adapting their conduct to it, and reaping the reward of obedience, or suffering the penalty of neglect. When the word is applied to unconscious objects, to the planets which revolve through space, or the chemical changes occurring in terrestrial matter—to objects, in short, incapable of apprehending the meaning of the operation, then the expression is a figurative one, and resolves itself into the method of operation of a superior power. As Sir Isaac Newton observed, "Law is but the mode in which Deity works!" And so, Dr. Carpenter repeated this thought in his remark that "to speak of any law as regulating or governing phenomena, is only permissible on the assumption that law is the expression of the *modus operandi* of a governing power."

There can be little doubt that much of the rash and atheistical generalising of the last few years was due to the reaction of the extreme teleological mode of inquiry. The inquiring spirit of human knowledge is always swinging, pendulum-like, between opposite points. Teleology would make out the "whole mind of God" from a few isolated facts, and turn man into the centre around which the entire universe revolves! On the other hand, materialism confidently ignores a Creator altogether, and mentally constructs its own universe, forgetful that in the very process it is demonstrating the creative power of mind!

A few days after the address by Dr. Carpenter a brilliant lecture was delivered to the British Association by Professor Clifford, one of the most profound abstract mathematicians and rising philosophers in this country. The subject of Mr. Clifford's discourse was the "Aims and Objects of Scientific Inquiry," and the general drift of his discourse was in much the same direction as Dr. Carpenter's. The tone given by these two leading discourses was emphatically felt throughout the whole meetings of the week. Professor Clifford in his lecture clearly showed the fallacy of projecting our present accumulated experience of the order of Nature into the infinite past or the infinite future. Suppose, for example, we had been acquainted with every detail of the physical geography, botany, and zoology of the Cambrian or oolitic periods, a knowledge of these laws would not have helped us to a comprehension of that grand life-scheme which, swelling through the silent geologic ages, at length culminated in man? Further, also, it has been the habit to speak confidently of the universality of natural law, but by that we simply mean that it is *practically* universal. Between practical and theoretical universality there is, however, as Professor Clifford remarked, a great gulf fixed, "for a law would be theoretically universal if it were true of all cases whatever, and this is what we do not know of any law at all." Even geometry, so commonly regarded as an absolutely exact science, cannot boast of laws universally true. About the beginning of the present century the foundations of geometry were criticised independently by two eminent mathematicians, and the results then obtained have recently been extended by the magnificent mind of Helmholtz, the ablest living geometer. Thus, to take but one example, Helmholtz has shown that under different conditions to those that prevail in our solar system, the three angles of a triangle *may not* be equal to two right angles. So that it is unwarrantable presumption on the part of any one who asserts the perfect exactness of scientific knowledge, or the eternal uniformity of its laws. Perfect natural knowledge can only be derived from perfect observation of phenomena, and though such knowledge may through infinite time become possible to man, yet, remarks Professor Clifford, "it is absolutely different in kind from any knowledge that we possess at present."

Glorious as have been the achievements of science, we venture to think it has made few discoveries fraught with more pregnant intellectual results than the discovery of the limitation of our knowledge; and incalculable as is the gain that science has been to humanity, to us there seems nothing nobler than the spirit of humble yet fearless inquiry which it has aroused. It was this spirit which animated Newton and Faraday, and which still clothes some of the foremost investigators of the day, and which we trust may be the strong attitude of the science of the future.

THE AGRICULTURAL CRISIS.

THE great agrarian movement is again forcing itself upon public attention; and it is now becoming only too apparent that dangerous and wide-spread discontent prevails in the agricultural districts. Nothing could more forcibly illustrate the contagion of example than the rapidity with which trades unionism has taken root among a peasantry which hitherto has been regarded as the most servile in the world. It is absurd to attribute this, as the Bishop of Gloucester has done, to the efforts of a few peripatetic agitators who, by harangues on village greens, have managed to turn the heads of ignorant rustics; and it is equally absurd to suppose that if the right reverend prelate's suggestion were acted upon, and the agitators were ducked in a horsepond, the movement would speedily die out. To all except to the prejudiced few the success of Mr. Joseph Arch and his associates is a proof that the labourers have long been prepared for organisation and leadership—that they were apathetic only because they saw no chance of redeeming themselves from the house of bondage. For example, there is no Mr. Arch, with his fervid oratory and Methodist aptitude in the use of Scripture phraseology, in the fenny county of Lincolnshire. Yet the new doctrine has spread from village to village in that county; and we learn from a private source that the local unionists now number five thousand persons. It is clear that only a bitter sense of wrong could have stimulated a dependent and abject class into an activity hitherto without precedent in the annals of rural England.

There is yet time to turn this superabundant energy to good account. If the landowners were only wise, they might, by recognising the manhood of the agricultural labourer, not only ensure his loyalty but make him more useful as a hewer of wood and drawer of water; but his manhood can only be recognised by the acknowledgment of his right to exercise that independence which is supposed to be the common inheritance of Englishmen. Unfortunately it seems very unlikely that landlords or farmers will act in this spirit. It is perhaps not surprising that bishops should fail in the obligations of Christian charity, for it is a part of their creed to teach men to be satisfied with the condition in which they have been born; but when gentlemen occupying the position of the Duke of Marlborough and Mr. Sotheron-Estcourt give advice which cannot fail to widen the breach, the prospect is gloomy enough to excite our worst apprehensions. The Duke by a new arrangement for the letting of cottages on his estates has made the farmer the labourer's landlord as well as his employer, and has thus increased the farmer's power to bring recusant peasants into a wholesome state of subjection. Mr. Sotheron Estcourt—from whom better things might have been expected—counsels the farmers on his property to treat all unionists as open enemies; to punish them by taking away their potato grounds, by raising the rents they pay for their cottages, and by depriving them of all assistance in winter. If Mr. Estcourt stood alone we might smile at his manifesto as an exhibition of impotent spite; but unhappily there is too much reason to fear that landlords and farmers are determined to wage war to the knife against the peasants who dare to associate themselves together to protect their common interest. The state of things must make us tremble for the coming winter. The implacability of one class will excite obstinacy in the other. Let the bond of sympathy—such as it is—once be broken, and it will be difficult, if not impossible, to reunite it. The refusal of the rich to admit that the poor have the right to take a course which they disapprove, will lead to still greater demands on the part of the latter, and perhaps in the end the wealthier classes will be the greater sufferers. It is also probable that the Chartist movement will be reproduced in the agricultural counties. The permission granted to the soldiers to assist the farmers of Oxfordshire to gather in the harvest, has excited the utmost indignation among the unionists, who see in this proceeding a successful attempt to deprive them of the increased wages upon which they had counted from the exigencies of the season. A very little more, and every village tavern would be turned into a hotbed of disaffection. It was the misery of the working classes in the great towns which nourished and vitalised the Chartist organisation; and if during the ensuing winter class is to be set against class in our rural parishes, the Government itself—as representing the landlord element in the nation—can hardly fail to attract a share of agricultural discontent.

Thus does the immediate future open before us. Not a bishop steps to the rescue, and the only one who has opened his lips has offered advice which, whether it be, as he says, "jocular" or not, is assuredly suicidal. Our statesmen and great public teachers are equally silent. So far as they are concerned, Warwickshire, and Oxfordshire, and Lincolnshire might be antipodean territories, in whose welfare we could be expected to feel only a vague and purely sentimental interest. Therefore we cannot hope that the gulf will be bridged over, or that it will not be widened; but out of the suffering which must inevitably arise there will grow a better and more healthful state of society. The labourer will do something more than vindicate his right to combine. He will successfully assert his political equality as an English citizen. It will not be possible to withhold the franchise from him, when he once

realises the injustice with which he has been treated even by reforming Parliaments. His influence will then be excited to overthrow those game laws which, with other relics of the feudal age, have contributed so largely to make him servile and dependant—only one degree removed from the *villein* of Norman times. Thus although evil must always be deplored, it may be overruled for good, and become the means of hastening a beneficent and bloodless revolution.

HOW IT STRIKES A STRANGER.

August 27, 1872.

Last week I ventured to plead for what is known as personal representation. Since then an additional argument has been unwittingly furnished in favour of that system by Mr. Cavendish Bentinck, who has been talking to his constituents at Whitehaven. Ill-natured persons might, perhaps, say that Mr. Bentinck himself is the argument, because it is self-evident that he would never again appear in the House of Commons if electors were really able to *choose* their representatives, and so the House would be relieved of a great burden. That, however, is not what I mean, however true it may be. Mr. Bentinck complains of the manner in which Government has destroyed the privileges of private members, and declares that no private member can force a bill through the House. But why is this so? Simply because the time which the Government has at its disposal it altogether absorbed by the eager, hungry desire of members for talk. It is not a *cacoethes loquendi*, it is an absolute *fames loquendi*. The first thing which strikes a stranger who comes to the House to listen to the debates, is the madness which seems to possess members to catch the Speaker's eye. No matter how many times over the House may have heard the things which they are going to say—no matter how many times their fallacies may have been refuted—over again they must come until the ear often gets weary of the sameness of the very phrases. It is commonly supposed that the animal passions of human nature alone are chargeable with blindness and ferocity. But if you go down to the House, you will see that the passion for talk can be as ferocious and furious as that for drink. I have seen members watching their opportunity as the habitual tippler would watch a bottle, or, as a cat would watch a piece of meat dangled over its head. Why it should be so I cannot tell. Every crime which men commit is, in some measure, intelligible to me; because every crime is but the consequence and outcome of uncontrolled instincts which are common to human nature. But the crime of Parliamentary loquacity—for it is nothing less than a crime—is altogether unintelligible, and from what instinct of human nature it springs I know not. However, there it is, and the point which I wish to make is that with personal representation there would be a chance of its diminution. A member would be returned for special qualifications by people who take an interest in his individuality, and he would not be expected, nor would he care, to talk about things beyond his province. The multitude of miscellaneous promiscuous members with "general notions" about things would find no constituents. Nobody would vote for Mr. Bentinck himself, for example. The Good Templars of Whitehaven would prefer Sir Wilfrid Lawson, the publicans would support Mr. Locke or Mr. Watney; and so the House would be composed of men, all of them under no obligation to utter a word on any matter which they did not understand. The loss would be the disorganisation and break up of parties; but nobody now cares for the old parties. What is called Liberalism is a mere shadow no longer worth fighting for. At the last election for Bedfordshire there was scarcely a shade of difference between the addresses of the two candidates, excepting that one was "not prepared" to vote for disestablishment, and the other altogether set his face against it.

Next session we may confidently expect a new Irish grievance. The Scotch Registrar-General has presented his report on the Census of 1871, and thus bewails the Irish immigration into his native land:—"The invasion of Irish is likely to produce far more serious effects on the population of Scotland than ever the invasions of the warlike hordes of Saxons, Danes, or Norsemen. Already in many of our towns do the persons born in Ireland constitute from five to fifteen per cent. of the population, and if we include their children born in this country, from ten to thirty per cent. of the population of these towns consist of the Irish Celtic race. The immigration of such a body of labourers of the lowest class, with scarcely any education, cannot but have the most prejudicial effects on the population. As yet the great body of these Irish do not seem to have improved by their residence among us, and it is quite certain that the native Scot who has been associated with them has most certainly deteriorated. It is painful to contemplate what may be the ultimate effect of this Irish immigration on the morals and habits of the people, and on the future prospects of the country." Thus philosophises Mr. Pitt Dundas, who is actually paid out of moneys exacted from the bleeding, suffering country which he libels! The insolence of the tyrant Saxon can go no further, and Mr. Butt surely will be unable to neglect the appeal which outraged Hibernia makes to him to avenge her upon her traducer. It is satisfactory to know that, notwithstanding the immoral contagion with which the Irish are inoculating Scotland, the work of education goes on. In 1861, of the children between five and fifteen years of age, only 64·06 per cent. were educated. But in 1871, of the children between five and thirteen years, 78·64 per cent. were educated.

As "one who knows," I trust my readers will allow me to caution them against a Government advertisement which is going the rounds of the newspapers, informing the public that appointments to boy-writerships and ordinary writerships for men are now open. What the pay of the boy-writers is I know not, but the men writers are only paid tenpence an hour. Considering the difficulty which fathers of families have in finding situations for their children, and considering the very natural desire they feel to get their children off their hands, it is not a matter of wonderment that many a man who has canvassed in vain all his friends in the city, and who is at his wit's end to know what to do with his boys, idling away their time at home, should turn to this advertisement and should be tempted by it. It is true he will say that the pay is small but the work is light, and there is an immediate salary of 70*l.* or 80*l.* a year. "The boy can be taken away when we can find anything else." Never was there a more fatal delusion. It is simply the voice of the siren, and if you listen to it, there will be one more little heap added by your son to all that mass of whitened bones you see upon the sea-shore. Directly the immediate pressure to find employment is removed and the appointment is made, you will find yourself indisposed to further exertion; years will slip by, the child will become a man, too old then to change, and he will discover that he is hopelessly condemned to a miserable occupation, neither a profession nor a trade, the net result of which is beggary. I have known many of these wretched writers. They have all of them taken their appointments as a temporary expedient, but, alas! they discovered themselves to be one-and-twenty before they had time to reflect, and then they were pinned down for life. Better by far that a boy should take to the shop or bench, and better still, if possible, that he should emigrate, than that he should rot as a writer. Worse than the poverty is the disuse of all the mental powers for the best part of the day, and the consequent chance of an abnormal growth of evil thoughts and passions. Nothing is clearer than that the want of exercise of body and soul is an especial encouragement to a development of sensuality.

There is some talk of Sir George Bowyer's return to Parliament. Since the disfranchisement of Arundel, the English Catholics have not been able, excepting in Lord Robert Montagu, to obtain a representative, and, as his lordship is only member for Huntingdonshire on sufferance, and will certainly retire at the next election, they have begun to consider whether they cannot find another English borough sufficiently Catholic to give them a chance. It may be observed, by the way, that the inability of the English Catholics to secure representation is entirely owing to the present mode of election, and that if the system just now advocated were adopted, they would probably obtain their full share of members. It is very characteristic of Catholicism that it should ever have accepted Sir George Bowyer as its champion. There is nothing in him but his Ultramontanism. He is a poor, feeble creature—a bigoted Papist, and nothing more. It is the fact that he is nothing more which makes him so satisfactory to the Papacy. Any touch of heavenly fire, any symptom of intellectual activity, any dangerous interest in extra-Papal affairs, would be a disqualification for office under the present Papal government, which knows too well that "that way madness lies,"—the sanity of Paul which was madness to Festus. Sir George Bowyer's success is not very probable, for there is now no English constituency in which the Catholics are a majority, and every Protestant would vote against him, and properly too, for he has not a single sympathy with progress. When he was in the House before, although the Catholics had nothing to expect from the Tory party, and the great bulk of them sat on the Liberal benches, Sir George always sat with the Tories. He was perfectly aware that although the Papacy, in order to gain some temporary advantage, may associate itself with Liberalism, its natural ally is Conservatism all the world over. There is just a rumour of his standing for Marylebone, but of course this must be a joke.

C.

A MIDNIGHT WALK THROUGH THE NEW FOREST.

The sun sets over the wide marshes, where wander the many streams which meet and glide in one quick, dark current, under the old grey bridge at Ringwood; the cows stand knee-deep in water and flags, and look dreamily towards the golden orb, as it sinks behind the blue lines of distant moor and forest, as though they enjoyed the peaceful amber light "deepening into blue," and the fleecy flocks of cloud, which float like restful spirits in the upward streaks of his parting glory. The light fades, the river grows darker, the swifts glide low over the water-lilies and among the red-feathering blossoms of the flags, the fish rise and splash in midstream at the countless summer flies, and all is fading into night. But what is this shadow cast from behind across the turf? Turn, and lean over the other parapet of the bridge? There rises out of the very earth—so near does it seem—the round, copper-red disk of the full harvest moon, looking along the grey-purple meadows as though with fond longing after the retreating sun: not a cloud on the sky, and a cool breeze after the hot day. What a night for a walk! Why not do the next stage of our tramp at night? Back to the inn, a substantial supper, an hour or two's rest, a cheery "Good night" to mine host of the "Crown," and out into the quiet streets—light as day with a flood of moonlight—as the turret-clock strikes twelve. A glorious night! the moon hangs high in heaven, calm as an angel's face, clear and bright as the heavenly city. The good folks of Ringwood slumber early—all is still in the low-roofed, quaintly-shaped houses, with their latticed windows and thatched eaves. A few minutes, and we are past the last cottage; a few more, and the white road runs up into the heather and furze, and out on the wild high land.

The night air is fresh and invigorating, like the cool plunge that brings in the *finale* of a Turkish bath, and is laden with a hundred fragrant scents—thyme, heather, bracken, honeysuckle, and broom exhale their mingled incense under the influence of the falling dew, and float along the air.

Another mile, and the Picket Post, with its white toll-bar, stands out on the hill-top; as we approach it we find it surrounded by groups of dark figures, lying and standing on the short grass by the road-side: on coming closer they reveal themselves gradually—a dozen or more donkeys stand in patient fashion, in quiet knots of twos and threes. Are they holding a solemn meeting on common rights? do they nightly congregate here and discuss the abolition of toll dues? or—suggestive thought—do they sympathetically stray towards the only human habitation within reach for miles?

A couple of hours' tramping along the forest track, wet with dew, but clearly traceable in the brilliant light, and the ground falls and rises over a series of ridges: the eye wanders out into uncertain distance, through a hazy glamour of shadowy light, to a thin thread of silver running along the southern horizon, where the shadow is deepest; this is surely the Solent, invisible by day from this point, but revealed by the reflection of the moon's beams on its bosom—a mere strip of the "sea of glass," so remote and so thin does it appear. Onward and down beneath the shadows of leafy Burley, through the sleeping village, and up the broad hill to the south-east, out again on to the open table-land, and again through masses of furzy shadow. Here strange cries come down to you from the night air, bats flit here and there hurriedly, with many a sudden turn, against the moon, as they, chase the night flies. The owl, revelling in his night hunt, wheels with muffled wing and lumbering flight over and around, in uncertain course; or, perched on a withered branch of oak, cries up into the still night. Here stand out groups of gloomy shadowed hollies, holding the secrets of centuries in their fantastically twisted trunks and impenetrable leafage; the shining fronds of the tall bracken glisten in the moonbeams; and, with their flakey light and ever-moving shadow spreading away in the distance,

seem the light ripples on a vast shadowy lake, bounded only by the uncertain line where heaven and earth mingle. Truly, midnight tramping beneath the harvest moon is worth days of walking in the hot sun-glare; the mere movement through the enchanting light and soundless stillness of the air is a cool luxury which well repays the traveller's enterprise.

Four miles more of steady walking, and the moon has passed the zenith, dropping westward and earthward, still bathing the world with a glory of silvery and ambery light; the stars pale before its light, and the familiar constellations, which blaze down on us through a frosty night, seem few, blurred, and dim before the glory of the queen of heaven. The road now winds and drops down through a wood of oaks and beeches, a strip of heath again, and yet more broad-spreading branches, and the character of the country has gradually changed from breezy heath to thick-wooded forest. Deep and fearsome shadows cast themselves across the path and lurk beneath tangles of underwood and fern; bright glints of mellow light slant through the darksome ceiling on to the dewy turf, and clothe in glory the knotty stem of many a rawny oak and smooth-trunked beech, whose ashy bark looks like some ghostly lady rooted to the spot with terror of the sombre shapes surrounding her. As one passes, dark vistas on either hand lead out into gloomy halls, with many pillars reflecting and twisting the uncertain glimmer which comes down through the fretwork roof of gently-moving leaves; long aisles of deepening gloom, carpeted with a mystic lace-work of light and shadow; deep dells of pitchy blackness where no light enters, whence no sound comes; a wider break in the dark roof, letting in a noontide flood of light on to the drooping fern and bramble, and lighting them up like a picture framed in ebony—all pass and again repeat themselves a hundred times in ever-changing weirdness and beauty as the traveller wanders, half bewitched, through the wondrous land.

The road again winds out from under the deep shade into the still brilliant moonlight, and, showing white and clear against yonder hill, climbing its summit, runs again over the open country; the moon now begins to sink down towards the west, a faint glimmer of white light in the east, like the thin shimmer over the hot summer-fields at noon, brings the first thought of day on the far-off shadowy horizon; the air grows damp and cold, it is three o'clock, one walks more briskly to keep warm; the moon sinks now more quickly, the faint gauze of light far away over the rolling woods grows and stretches upward into darkness, and the first daylight sounds reach the ear. The distant chanticleer gives voice, the timid wren trills her short run of notes in the gorse tangle, unseen birds chirp at intervals in the dusky underwood, as though uncertain if the coming dawn is not but the moonlight still. As the journey lengthens the eastern light changes from misty white to pale primrose tint, and, gaining warmth, through primrose tints to amber glow. Our parting friend the moon hangs for a moment o'er the brink of earth, shedding its soft beams in friendly rivalry across the world to meet the opening day, then drawing her mantle of rising mist across her fair face, goes down in haste to rest. Farewell, fair moon! the sun may paint the earth more brilliantly, but ye have bathed the world in witching light, have wakened many fancies strange and tender, and cast a mystic spirit of the unknown over its face for a while. Does he who makes things stand out for us, sharp, clear, and real, or he who, helping us to see far off meanings in all things of earth and heaven, leads us to tread the misty world of glamour, most deserve our gratitude?

As the first level beams of the rising sun shoot across the earth and glow on the fir stems that skirt the wood and shine up under their dark spines, the dirty-red post-cart comes rattling along the road out of the village, recalling us to the sense of the present, telling of man and civilisation. We cross the village green of Brackenhurst, knock up the sleeping hostess of the modest inn, who thinks we have dropped from the moon, and, while discussing a smoking dish of ham and eggs, congratulate ourselves on having walked the sixteen miles of forest land by night instead of by day.

A novel by the author of "The Coming Race" will commence in the October number of *Blackwood*.

The *Athenæum* states that Sir Michael Costa has left London on a tour in France, Italy, and Germany, to study the present condition of the lyrical drama in those countries.

ENGLISH SKETCHES BY AN AMERICAN.

The Rev. Dr. Cuyler has been publishing in the *New York Independent* a series of sketches of what he saw and heard in England. In his last and final letter, dated July 19—he has since returned home—Dr. Cuyler speaks of a visit to Brighton and to the tomb of the Rev. Frederick Robertson. He says:—

I cannot agree with him always; he did not with himself. But no braver, truer man, and no more finished preacher of the word has stood in the English Episcopal pulpit in this century. I drove at once to his tomb. He sleeps in the beautiful "Extramural Cemetery," under just such a monument as he would himself have chosen. On one side is a bronze medallion, representing him in the attitude of preaching to a company of eager listeners. Upon the other side is a medallion, put up by the working men of Brighton to "Our Benefactor." It represents him as addressing a group of labourers, and uttering the words "my brother-men and fellow-townsmen!" The monument is fairly embosomed in blooming flowers. The grass beside it is worn off by the footprints of thousands of visitors. From the tomb I drove to the little "Trinity Church," where he delivered his wonderful discourses. And little, indeed, it is. No Wesleyan chapel is plainer and humbler than that modest sanctuary, which was crowded by a few hundreds of hungry hearers every Sabbath. I looked at it till the tears came. The great world of Britain knew nothing about him in his day. Dean Stanley told me that, although he was at Oxford with Robertson for three years or more, he never saw him or heard of him; nor did he ever see him afterwards. "But," said the dean, "his sermons are the most perfect in style which our times have produced." And so says all England.

The following Sunday he heard Mr. Spurgeon in his colossal Tabernacle, in company with nearly 5,000 people:—

As I had heard from Spurgeon on the previous day his own methods of preparing his sermons (in a half-hour of jotting down heads on a bit of paper), I listened to him with all the more of "professional" interest. His theme was the Glory of the Grace of God. It was rich, old-fashioned doctrinal preaching, freshened by lively illustration. If Robertson was perfect in the style to *read*, Spurgeon is almost perfect in the style to *hear*. After listening to Brother Spurgeon several times, and conversing with him freely, I am persuaded that the secret of his marvellous success lies in these three things: a magnificent voice, his strong racy Saxon English, and a prodigious earnestness in preaching Jesus Christ right home to sinners' hearts. He *believes* with all his soul, that men *are* sinners; and that unless they repent they will be lost. Doubts never trouble Spurgeon. He never stops to defend the outworks of Revelation; he plants his guns on those redoubts, and fires red-hot truth with unerring accuracy of aim. As a preacher of the living Gospel, he is the nearest to John Bunyan of any Englishmen since Bunyan's day.

A visit to the scene of the great dreamer's labours is next described:—

Our train halted at Bedford, the home of Bunyan. He was born at Elstow, about one mile off. I rode to the "Bunyan Meeting-house," a new structure, which stands on the site of the queer old building in which the mighty allegorist used to preach as early as six o'clock on a cold winter morning! In the vestry stands the identical oak chair in which Bunyan sat. No relic in all Britain has been to me quite so sacred. Near by on the wall hangs a small original portrait of him, taken in his later years. He has a grand, broad, genial face, with full cheeks, open bright eyes, and a beard upon the upper lip, worn after the old British fashion. I have seen no grander head since I saw Oliver Cromwell's, at Florence. The famous Bedford gaol, in which he dreamed the immortal dream of the "Pilgrim's Progress," was long ago pulled down. The dreamer himself sleeps in "Bunhill Fields," near by the spot where I am writing this morning.

From Bedford I drove on through sweet leafy lanes and bewitching landscapes to "Pavenham Park," where I was to address a rural *fête* in the grounds of Mr. Joseph Tucker. "Pavenham Park" is not only exquisitely beautiful in itself, it is surrounded by a region of richest poetic associations. Bunyan often preached there. Only four miles off is Turvey, where Legh Richmond spent his closing years and wrote the "Dairyman's Daughter." Eight miles off is historic Olney, where the poet Cowper mused and sang, and where, with John Newton, he wrote the "Olney Hymns." Within an hour's ride of me the "Pilgrim's Progress," the "Dairyman's Daughter," Cowper's "Task," and the immortal hymn, "God moves in a mysterious way" had all been born. Is there another ten miles square on the globe that has given birth to so much of sanctified genius and evangelical power?

While we were lunching in the rich old wainscoted dining-room, the sound of music was heard on the lawn, and the procession of children's "Bands of Hope" and the temperance societies came marching in. When I was told that some of them came from the very parishes of Legh Richmond, Newton, and Cowper, I could have gone out and hugged them. What a merry afternoon those children and farmers' wives had! How they romped over the smooth-shaven lawns, and how sumptuously they feasted at the long tables, spread under the oaks and elms! The lord of the manor made them quite at home in his princely park, and did more to advance the total abstinence cause by one such festival than by distributing a thousand tracts or essays.

Next we have a glimpse of a dinner party at the Rev. Newman Hall's:—

The veteran monarch of the Independent pulpit, Thomas Binney, was there; and hale and hearty he is at seventy-five, the noblest-looking old man I have yet seen in England. In looking at him, you feel that

"Less than the greatest that man cannot be,
Who carries in his port such might and majesty."

Mr. Binney occasionally preaches still, although he has given up the "Weighhouse Chapel" to a junior colleague, Rev. Mr. Braden. The Rev. Dr. Henry Allon, pastor of Canonbury Chapel and editor of the *British Quarterly*, was also present. He leads the culture and scholarship of Independency. Besides him were the keen eye and bald head of Tom Hughes, whom every American honours for his plucky adherence to us in the dark hours of our struggle. Hughes is a Churchman, and believes that the "State ought to have a religion"; but he does not believe in giving to the Episcopalians their present *monopoly*. He advocates the admission of Nonconformists into the "Established" pulpits, and other innovations in the right direction. The discussions at the breakfast—as in every other company I have met—ran mainly on church questions and education. These are the stirring topics of the hour. I was much gratified to meet Drs. Raleigh, Stoughton, Harrison, and other leading spirits in the Congregational ranks. There is more social intercourse here among the city pastors than with us.

Finally Dr. Cuyler describes "a most memorable hour" with the veteran, Thomas Carlyle, at Chelsea:—

The man and his talk are alike indescribable. His gray mop of hair, his long blue woollen gown, his extraordinary countenance, his fierce and fervent utterance, all make up such a picture as I cannot put upon paper. He poured out a perfect deluge of *Carlyleese* invective upon these degenerate days, in which he says that "England is sunk into an abominable and damnable cesspool of lies, and shoddies, and shams!" Mingled with this awful rhetoric of wrath were some grand touches of eulogy upon Cromwell, and Wellington, and the few men after his own heart. The old man lives in quiet retirement down in Chelsea; and since the death of his excellent wife has more than ever shunned society. No man in our day has uttered so many brilliant things; but, when he dies, to whom will he bequeath his most extraordinary and unparalleled *vocabulary*?

This is my last letter from dear old England. God bless these British, Scotch, and Irish brethren! How they do knit themselves to you with hooks of steel! Hundreds of hearts and homes have opened to me so generously that I could not leave them for any other spot than that one to which I am hastening.

INTERNATIONAL ARBITRATION.—On Wednesday evening the member for Merthyr Tydvil delivered an address on international arbitration, in the city of Limerick. After a review of the past and present aspects of the question, Mr. Richard brought before the meeting the subject of his proposed Parliamentary motion on the subject next session.

THE LIVINGSTONE SEARCH EXPEDITION.—The Rev. Charles New, the United Methodist Free Church missionary who accompanied the expedition in search of Dr. Livingstone, writes to the *Times* to vindicate himself from any charge of backwardness in going to the relief of the brave explorer. He says that on the receipt of the intelligence of what Mr. Stanley had done, both Lieutenants Dawson and Henn expressed their intention to throw up the expedition. It was Mr. New's opinion that Dr. Livingstone should be communicated with by some member of the expedition, and he resolved, if no one else would go on, that he would do so himself. The Relief Expedition was offered to him by both Dr. Kirk and Lieutenant Dawson, Mr. Livingstone being quite willing to place himself under his guidance. But Lieutenant Henn insisted on assuming the command himself, and in a few days he finally withdrew. Then Mr. New called on Dr. Kirk, and offered to take charge of the expedition in the manner he himself had proposed placing it in Mr. New's hands; but, unfortunately, Dr. Livingstone's despatches had been received by Dr. Kirk, and he declined having more to do with the matter. Young Oswald Livingstone decided to go on alone, but by Dr. Kirk's advice he subsequently gave up the project. "When," says Mr. New, "I heard of Mr. Livingstone's resignation, I wrote letters, in which I again offered my services to the expedition; and I did not send them to the gentlemen to whom I addressed them, only because I learned that the whole affair had been made over to Mr. Stanley. I have copies of these letters by me, and the facts I state are well known to almost all the European residents in Zanzibar."

SUNSET AND SUNRISE IN NORWAY.—Those who have seen a Norwegian sunset or sunrise, whichever it may be called—for the same phenomenon answers both purposes—will not easily forget the peculiarly gorgeous character of the spectacle. It is not only one portion of the landscape that is lit up by the orb during its temporary retirement, but half a circle almost of the horizon is flushed with the soft luminous halo that affords so charming a background to the mountains, and throws up their rugged outlines sharply in relief. Against the snowy peaks the effect is especially fine, for the lurid colour which flashes up from the horizon threatens, as it were, to dissolve away the glacial masses it supports. The highlands never actually lose the ruddy glow that envelopes them, the rays of sunlight merely becoming modified and changed in tone until they assume a lovely purple bloom; and then the effect again grows more and more vivid, the halo gradually melting to a more golden and brighter hue until the sun itself reappears. Indeed when it is remembered that the sun is hid below the horizon for so short a period, no very appreciable diminution of daylight can of course be felt. From the eminence on which we were stationed the effect of this midnight sunshine was truly magnificent, and for the time we quite forgot our troubles in the contemplation of the lovely scene. Presently one less thoughtful than the rest called out to us to look at the moon, that was now on the point of rising. And presently up rose the luminary; but it was not the moon, it was the fiery sun again that came forth, from the point almost of its descent, and proclaimed that another day had begun, and that we unfortunately had been robbed of a night's rest.—*Dark Blue* ("Across the Scandinavians.")

Literature.

*THE REV. T. BINNEY ON POPULAR EDUCATION.**

We are glad Mr. Binney has issued this pamphlet. It is a reprint of the speech which he delivered at the last annual meeting of the British and Foreign School Society, with an appendix touching various points of the education controversy. The speech, as an intellectual performance, is a wonderful pleasure to to read. Its firm and easy grasp of thought, its lucid exposition, its muscular style; is there any preacher who can equal Mr. Binney in the almost perfect combination of these qualities? Then we also have an indomitable fairness of disposition, guided by that highest characteristic of Mr. Binney as a preacher, an exquisite moral instinct. It is in reference especially to the latter quality and to its remarkable exhibition in the present pamphlet, that we have expressed our gratification at seeing this speech in print. For, not to exaggerate "nor set down aught in malice," it seems to us that Mr. Binney has stated the case of his opponents, not merely with great fairness and ability, but in such a downright convincing manner that he has left little or no ground upon which he himself can logically stand. We think, too, that he shows a consciousness of this. And, although he has, in the "Appendix," endeavoured to meet some arguments in greater detail than was possible in his speech, there they are, sketched by a master's hand, with such strength that the master himself cannot satisfactorily reply to them.

Putting aside some preliminary remarks in exposition of the British and Foreign School system as regards Bible teaching, we come to the main point at issue, so far as present controversy is concerned. Mr. Binney says:—

"So long as the exposition of our principles and plan is confined to 'friends of education' benevolently and voluntarily acting together apart from all connection with Government, the matter is simple enough—the whole thing is fairly defensible. But when Government, and Government-money, and all that this involves, or may be supposed to involve, are introduced into the discussion, the question gets terribly complicated. I cannot, perhaps, avoid touching the subject, but I am not going to enter into the great argument with which it deals—at least not in any controversial or partisan spirit. I have stood aloof from the stormy agitations which have of late been raging so fiercely around us. I have had my fighting days in more than one arena, and I have no wish to renew the strife. I am too old for that now, so I just keep quiet, and stick to the old ship of 'The British and Foreign School Society,' which I have supported in one way or another for some fifty years. I should like, however, to say one or two things suggested by the 'religious difficulty' controversy, which is so rife at present; which is separating apparently chief friends, and is sometimes carried on with hard words and unseemly clamour. I particularly wish to impress on both of the contending parties that it is of paramount importance that they should endeavour really to understand each other. One of the first things to be done—though it is generally the last thought of, or never thought of or done at all—one of the first things to be done, by anyone who enters into a controversy, is to try to put himself on the ground occupied by his opponent, to look at things through his eyes, and apprehend them with his understanding. Now, as we are not going to rush into the fray 'as the horse rushes into the battle,' we can look calmly on the combatants on both sides, and can afford to be just to both. I would especially desire to take a fair and friendly survey of the ground occupied by those who are loudest in their repudiation of anything but secular education in State-aided schools."

Mr. Binney, unlike many people, does not give advice without following it. He does more and better than this. He gives an example, which is better than all advice, and we are sure that our readers will not consider that we are trespassing upon them, as Mr. Binney, we are confident, will not consider that we are trespassing upon him, if we reproduce his defence of the secular party in education. He first touches on the character and the motives of those who have adopted the Manchester and Birmingham platform:—

"It would be a great mistake to suppose that those who object to the Bible-lesson and to religious teaching do so from opposition to the Bible or indifference to religion. I put aside that small minority—for such I take it to be—which advocates unmitigated secular teaching from personal disbelief in the Bible, and positive enmity to religion itself. There are, no doubt, a few such, but those to whom I refer are not such. *Their* opposition proceeds from the solemn importance they attach to religion, from their reverence for the Bible, from the spirituality and majesty of its lessons, the grandeur of its discoveries, the peculiarity of its teachings respecting the Christ and His redemptive work, and from the views they entertain of the state of mind and heart required in those who have to touch and handle, to think and speak, of such high and sacred themes. They do not consider that the common day-school is the place for such engagements, nor the teacher there the person to conduct them; especially as they believe that God Himself has devolved the duty on the Church and the parent, saying to the one, 'Feed my lambs,' and to the other, 'Fathers, bring up your children in the nurture and admonition of the Lord.' Our friends, again, neither think that secular instruction is all that children need, nor that special dogmatic religious culture is the basis on which all ordinary instruction is to be built. They regard the two things as separable, and that they may be separated; that each might have its own place and its own teacher, but that both ought to be attended to, and to be carried on at the same time, though it might be in different localities and by different agents. They think, I doubt not, that to leave a human soul without religious training and culture would be to leave its noblest faculties without development; to deprive it of that, in the absence of which, whatever its literary and scientific secular accomplishments, it would be a poor, maimed, crippled thing, destitute of that which is essential to the perfect development of humanity, that is, to the completeness of *education* properly so-called. These views, you will observe, are of such a nature that you can easily see they may lead men to object to religious teaching in any ordinary day-school whatever, from the apprehension lest a thing so sacred should come to be regarded as a part of mere ordinary every-day learning, and be thus dethroned from its high estate, its distinctive supremacy."

Then we come to the next step in the argument:—

"This objection, however, is immeasurably intensified—I had almost said exasperated—when the school is supported by Government grants, or direct taxation, for then Conscience comes in with two or three separate pleas against it. In the first place, if in any aspect, or from any consideration, the schoolmaster can be looked upon as a Government agent, then if he touches religion even with the tip of his finger, Government, in his person, is intruding into a sphere too sacred for it to enter, and such intrusion must be resisted accordingly. Then, again, another conscientious objection takes this form—one at once of self-protection and social equity—that is to say, if in a State-school what was taught was truth, the whole truth, and nothing but truth, and if all men were perfectly agreed about it, still our friends, I imagine, would object to its being taught by Government, or as aided by its grants, on the ground already referred to. But in a country like ours a very different state of things prevails from that of perfect religious unanimity: there are not only diversities of belief, but there is the fact in connection with them, that their several adherents look upon each other as teaching respectively what is not the truth, it may be ruinous and destructive error. Then comes the dilemma:—No religious teaching can be the same thing to everybody; in State-schools, whatever it may be, or however any one may himself approve of it, it must be in contradiction to the solemn convictions of some class or other, and yet *all* have to support it if the teacher be supported by Government grants, or the school maintained by a school-rate. Here, then, may be a double injustice; I may be taxed to support what I deem to be another man's error, or he may be taxed to support what as honestly he deems to be mine. The simplest form of dogmatic teaching may be regarded as involving this injustice; it would be aggravated immensely if all sorts of churches and sects were to have schools for the teaching of their distinctive formularies supported by what is called concurrent endowment. But this leads to the notice of a third form of the conscientious objection. There is in this country, especially in Ireland, the Romish Church, which the men before us regard, whether right or wrong, as a great system of anti-Christian error and debasing superstition. They not only deem much of its teaching to be unscriptural and perilous, but, as a *system*, they believe it to be an enemy to the liberties of mankind. They reject and repudiate, therefore, all support or sanction by Government of any form of Protestant teaching, seeing that, in strict justice, similar support could not be refused to Romish error. That fund to which, by taxation, all contribute, ought, they think, if dealt out again in aid of religion, to be dealt out to all religionists alike; and rather than afford ground for such claim on the part of Romanism, their demand is that Government shall confine itself to what is secular in education, and leave religion to take care of itself, that is, leave it exclusively to the care of the Churches. In all that I have said it has been my object simply to do justice to the so-called secular party, to expound their views and describe their position without prejudice. It ought to be understood that these men's religious feelings are as deep, and their estimation of religion and religious culture as high as these are or can be in any class of the community; and as to 'robbing the poor man of his Bible,' or opposing the teaching of the Bible itself, why, they would be as ready as any to *give* the poor man a Bible, and to take his child, too, by the hand, and teach him to understand it."

No Nonconformist objecting to any form of the present system could wish to have his views stated with greater candour than Mr. Binney has thus stated them, but the question is whether Mr. Binney has answered his own statement? He proceeds, from the point of our last quotation, to discuss the denominational system, stating his objection to it; but claiming for the denominationalists at the same time some consideration; which, by-the-by, every party, we believe, is disposed to allow them. We are as little disposed as Mr. Binney to "ride roughshod over large classes of the community who are not ripe for advanced legislation," and, with him, we think it quite as bad to enforce, in national enactments, what is too much ahead of the people as to cling tenaciously to what they have overgrown. The denominationalists *have* a claim for consideration, but not at the prolonged expense of the rest of the community. But, their position being antagonistic to justice, is that claim, presuming them to continue obstinate, to last for ever?

From this point Mr. Binney proceeds to defend the platform of the British and Foreign School Society—that is, the reading and study of the Bible in public schools, without the use of any formularies. That has been one of the features of the British and Foreign School system from the time of Joseph Lancaster, and Mr. Binney says, and says truly, that it is not reasonable to suppose that they can be expected at once to give it up. "However correct, as a "theory, pure and absolute secularism may be, "and however true it may be that it will "triumph in the 'good time coming,' it is "somewhat too much to expect that a Society "like ours can, at a moment's notice, revolu-"tionise itself, change its customs, and sacrifice "its constitution." He demands "time to "breathe," and so on; which, when the "good "time" comes, we need not say, we shall be glad to give him. He then sketches the model of a day-school—and a beautiful model it is—enlarging at the close on the fact, that "every teacher, whether he touches the con-"science and heart or not by anything having "in it a religious element, cannot but feel that "something of moral guidance must be exer-"cised by him, and something of the nature of "moral discipline enforced." He believes that the best means of securing this will be found to be the Bible lesson—"an exercise which, *pro-"perly conducted*, has singular interest for chil-"dren." He believes high views of moral obligation may be drawn from such teaching, and that no other method would so certainly succeed. But then, says Mr. Binney,—

"I have no wish to take up the cry, 'the Bible, the whole Bible, and nothing less.' There may be a good deal of superstition in that; the sacred volume may thus take the place of a sorry fetish. I do not approve of the Bible being a common school-book. I greatly prefer the use of a well-selected series of extracts—history, biography, precept, parable, poetry, argument; pregnant passages from psalmists, prophets, evangelists, apostles—such portions regularly read, simply and wisely illustrated, may not only be of inestimable advantage as a means of intellectual stimulus and moral culture, but might excite an intelligent interest in the pupil, so as to prevent such associations with the Bible itself as would render it repulsive to the grown-up man. Our system of teaching then, thus looked at, we approve, accept, and justify, as adapted to secure what we think ought to be included among the objects to be aimed at in our common schools. We now further say that, without entrenching on the sphere, or anticipating the serious and special duties of the parent and the Church—and without in any way investing the teacher with the attributes of a clerical functionary—we think that our Biblical readings, while intended as a means of moral culture, may so far inform the understanding, and so far quicken those religious instincts which are inherent in human nature, as to form a subetratum on which may be built up such *special* religious instruction as of right belongs to the home and the Sanctuary.

So that this comes, after all, to selections from the Bible as a class-book with appropriate or inappropriate commentaries, as the case may be, which is something like giving half or more than half the Bible up at once. And what if the exercise be not "properly conducted"? What of the Bible in the hands of an indifferent or possibly an immoral teacher? Further on, in his appendix, Mr. Binney says emphatically, "Of course, the great thing is the teacher." Then the great thing is *not* the Bible?

A good deal of the subsequent defence, brief as it is but weighty—for Mr. Binney's thoughts weigh like gold, though they may sometimes be put into the wrong scale—goes too far even for the author's purpose. He asks how even a moderate elementary knowledge of the Bible can be secured without such a plan as his? He suggests that many parents are incompetent or unable to teach it, and he boldly affirms that Sunday-school teaching is not adequate for the purpose. This line of argument would obviously justify a great deal more that Mr. Binney himself would justify when pushed to it, for it ends in the most compulsory form of State-Churchism. But Mr. Binney would not accept the logical conclusions of his own position.

We hope we have treated Mr. Binney as fairly as he has treated those from whom he differs. Our reverence for him would in any case lead us to do so. We have let him to a great extent state his own case. By that case, we think, he falls. We have not touched the "Appendix," excepting for an incidental reference, preferring to keep on the main line of this high discussion. The "Appendix" is a little too much in the "chop-logic" style, and Mr. Binney is almost everything but a logician.

* *The British School: a Speech, with an Appendix touching (among other things) on the Congregational Crusade against the Bible.* By T. BINNEY. (London: Hodder and Stoughton.)

*A GROUP OF NOVELS.**

A great novel—such, for example, as "Middlemarch"—is as rare as a great work

* *A Woman's Wrong.* By Mrs. EILOART. Three Vols. (Richard Bentley.)

Grayworth; a Story of Country Life. By CAREY HAZLEWOOD. Three Vols. (Samuel Tinsley.)

My Cousin Maurice. Three Vols. (Sampson Low.)

The Soul and Money. By JEREMIAH GOTHELF. Translated by GUARTENCK VERE. (Tinsley Brothers.)

in any other class of literature. But of novels with a moderate degree of merit, which have at all events the power to interest, and which, though they will never pass out of the ranks of ephemeral literature, may claim a fair place in them, we are not likely to lack a sufficient supply. For books of this character, too, the demand is considerable, especially at a season when even those who ordinarily confine themselves to more solid reading feel themselves warranted in indulging in something of a lighter character. Mrs. Eiloart is an author well fitted to meet this want. She always writes pleasantly, often with a good deal of smartness and cleverness. If there is nothing profound or original in her studies of character, she is never untrue to nature, and some of her sketches are life-like and telling; if she cannot pretend to any remarkable skill in the structure of her plots, she never fails to make her stories interesting. "A Woman's Wrong" is equal, if not superior, to any of her former productions, and there is this in its favour, that it is intended by her to advance a cause which she has at heart, and for which she pleads with all the warmth and eloquence of a true and earnest nature. The title, indeed, may in many minds create a prejudice against the book. It seems to indicate a novel with a purpose, and there are many who do not like the mixture of discussion or instruction with amusement which they expect to find in tales of this order. Then, of all serious subjects, women's rights are to them the least inviting; and the idea which the title may reasonably suggest of a tale written by a strong-minded woman to illustrate the equality of her sex, and protest against the wrongs to which they are subject, is specially repulsive. Any, however, who should yield to such a prejudice and dismiss the book, would do both it and its able authoress great injustice. Mrs. Eiloart is not a dreamer; no political fanatic, not even an Utopian theorist; but a wise, practical woman, who sees a real grievance the existence of which supplies one of the strongest arguments the advocates of the political rights of women can urge in support of their cause, and she employs the power of her art to direct public attention to it. A "woman's wrong" consists in the relation in which the law places her to her own child. A husband may have no ground of complaint against his wife, and yet so absolute is his power over their child, that he may by his will deprive her of all control over it (after it has reached the age of seven) and instal a stranger as its guardian. It may be that her character and qualities specially fit the mother for the trust which nature certainly has assigned; but of this the law takes no cognisance. The rights of the wife are simply ignored; and in a fit of temper, or under some impulse of caprice, a husband may inflict the deepest wound upon his widow by robbing her of the consolation which in her solitude and sorrow she might derive from the company of her child. This is the wrong against which Mrs. Eiloart protests, often with an eloquence which must win the sympathies as the force of the reasonings carries the convictions of her readers.

It is not difficult, indeed, to see that very much may be made of such a theme by a skilful artist, but our authoress has treated it in a singularly bold and daring manner, which lends a good deal of dramatic interest to the story. The heroine, while yet a young and innocent girl, indeed so recently emerged from childhood that she has not realised the responsibilities of married life, is married—perhaps we should rather say sold—by her mother, a weak-minded simpleton, to a worn-out *roué*, whose eye she had unfortunately attracted, and whose passion she had awakened. He was a younger son, but had always been the favourite of his mother, whose fond hope was that the baronetcy which had been won by her husband might descend in his line, and was therefore anxious to see him married. This particular marriage, however, displeased her, and caused estrangement between her and her son, which was only healed on his death-bed on his agreeing to make her the guardian of his only boy. The struggle between this old lady and the child-widow, whom she hated and would have robbed of her offspring, is the subject of the story. The heroine has nothing but a woman's strong affection to nerve her for the fight against a lady of high social position and indomitable will. Her only resource is to declare that she had never been married, and circumstances favour the lie so far that her enemy is unable to adduce any proof to the contrary. But it is here that the defect of the book lies. A heroine who has to lie away her virtue in order to keep her child to herself awakens pity, but we can hardly give her our full sympathy. Waiving this objection we find much to admire in the tale. The character of Lady Charleston, the cold, hard-hearted, ambitious grandmother, is capitally drawn, and the story of the persecution with which she followed the loving mother who dared to cross her plan, is well-told. The flight of her victim from place to place, and the circumstances under which she was forced to abandon one refuge after another, afford opportunity for some good sketching of English society which Mr. Eiloart knows how to utilise. We are specially pleased with the picture of the circle at Comte Regis, with its clergyman who might make his hearers High or Low, according to his own view, but could not in any case have made them Broad, and whose great thought is about the music of his Church; his wife so kind and yet so lacking in moral courage; the conceited old lady who could wink at sin if respectables would wink too, but who must at all costs be proper and conventional; and the two noble-minded women who had head and heart enough to defy respectability, and prepare for our heroine an escape from her difficulties. As a story the book is a success, but it is marred by the false position in which the heroine places herself; the only plea for which is that the object is to show to what straits a law so wretched in itself may drive even a pure and virtuous woman.

The other books on our list need not detain us long. "Grayworth" is not so much a story as a succession of stories, in which the loves of three generations are told. There is a good deal of quiet simplicity in the incidents and their whole surroundings, and in the way in which they are described; but there is not enough of force in the characters or of interest in the narratives to gain any strong hold upon the attention of the reader. This is especially the case in relation to the earlier parts of the story, and it might almost seem as if it were the writer's intention to show the development which may go on in a family from generation to generation even amid the comparative quietude of country life. The first part is dull, and though it ends in two happy marriages, the characters are very ordinary personages, and of the woman whose daughter and granddaughter are to play the prominent part in the subsequent portions we know very little. They are decidedly in advance of her, and her character is altogether elevated by her intercourse with a curate, whom she ultimately marries. It is in her daughter that we have the only approach to a heroine the tale can boast of, and with not much to admire in her, we cannot say that she is much to our mind. The story of her husband's shameless desertion of her, and their subsequent reunion, appears to us simply incredible. We can believe anything of the long-suffering of a woman's love, but, if she is to extend forgiveness, it must be sought in a very different spirit and way from that in which Ferrers approaches his injured wife. The book does not evince any great power of thought. If the earlier parts had been condensed, and the same spirit thrown into the whole which breaks out towards the close, it would have made an interesting tale.

"My Cousin Maurice" is chiefly attractive for its sketches of German life and character. The quiet German town, with its habits and customs so different from those with which we are familiar; the learned professor with his eccentricities; the romantic and rollicking young students and their ways, give it a charm and piquancy. Altogether, too, there is a good deal of originality in the conception and mode of treatment, and it is in no sense a book of the common order. But the effect of it is not pleasant. The relation of "Cousin Maurice" to the mother whom he loved till she was forced into a marriage with another, and to the daughter to whom he transferred them, create difficulties from which the only mode of extrication is the painful catastrophe with which the story concludes.

"The Soul and Money" is a foreign story from a foreign hand. It is done in Gotthelf's best style, and is a charming sketch of Swiss country life. Looked at in this light only, it would have great interest as helping us better to understand a simple-minded, unsophisticated, noble-hearted people, and showing how the same passions work in them, and the same temptations, though presented in a different form, test them, as in communities which are supposed to be more corrupted by the evils which a high state of civilisation developes. But it is as a great moral lesson that the book is specially valuable. The style of teaching is very characteristic, and the truths inculcated such as all need to lay to heart.

*MR. ARNOLD'S BIBLE READING FOR SCHOOLS.**

There can be no doubt about Mr. Arnold's peculiar fitness to execute a piece of work like this—specially difficult although it admittedly is. He has had large experience in schoolcraft as one of Her Majesty's inspectors; he has made himself acquainted with the best results of pedagogic effort in Germany and elsewhere, whilst he has faithfully familiarised himself with all the fruits of recent Biblical criticism. Add to this that, though he deprecates the idea of his possessing exact knowledge of Hebrew, he is a Hebreaist of no mean standard, and has such a feeling for literary *quality* as would atone to a great extent for any lack of the other. It is something, surely, that a man of his culture and fastidiousness, should be ready to pronounce with such decision on the merits of the Bible as literature; and that he should give the example of endeavouring to simplify and to make more easily intelligible as wholes those portions of the Scriptures which are most suited for being used as "readings."

"This attempt," he tells us, "is made because of my conviction of the immense importance in education of what is called *letters;* of the side which engages our feelings and imagination. Science, the side which engages our faculty of exact knowledge, may have been too much neglected; more particularly this may have been so, as regards our knowledge of nature. This is probably true of our secondary schools and Universities. But in our *schools for the people* (by this good German name let us call them, to mark the overwhelming preponderant share which falls to them in the work of national education) the power of letters has hardly been brought to bear at all; certainly it has not been brought to bear in excess, as compared with the power of the natural sciences. And now, perhaps it is less likely than ever to be brought to bear. The natural sciences are in high favour, it is felt that they have been unduly neglected, they have gifted and brilliant men for their advocates, schools for the people offer some special facilities for introducing them; on the other hand the Bible, which would naturally be the great vehicle for conveying the power of letters into these schools, is withdrawn from the list of matters with which Government inspection concerns itself, and, so far, from attention. . . . Only one literature there is, one great literature, for which the people have had a preparation—the literature of the Bible. However far they may be from having a complete preparation for it they have some; and it is the only great literature for which they have any. Zion and Babylon are their Athens and Rome; their Ida and Olympus are Tabor and Hermon; Sharon is their Tempe; these and the like Bible names can reach their imagination, kindle trains of thought and remembrance in them. If poetry, philosophy and eloquence, if what we call in one word *letters*, are a power, and a beneficent wonder-working power in education, through the Bible only have the people much chance of getting at poetry, philosophy, and eloquence."

Such a tribute as this is noteworthy in itself: it is still more so when it is associated with such a piece of work as accompanies it. Mr. Arnold has brought all the clearness of his intelligence, all the delicacy of his literary sense, to bear in revising these chapters from Isaiah, and he has produced a specimen of what we may venture to hope the revised version will be when it has been perfected at Westminster, under the hand of the chosen divines. He respects the old movements and rhythms, and even where he resorts to new reading, takes care to preserve these, so that by the substitution of one simple word for another, we often have a difficulty removed and new light flashed over the connection.

But for all this, some of the worst traits of Mr. Arnold's character come out in his preface with peculiar force. He takes up the point of view of a Churchman of culture, and ignores—politely ignores—the possibility of anyone heartily agreeing with him in all he has to say in praise of the Bible, and yet pulling up quite conscientiously before his practical application. There is always a good deal of "the iron "hand in the velvet glove" with Mr. Arnold—his suavity conceals an unbending tyranny. When Dr. Arnold at Rugby, far removed from the fret and fever of common poverty and struggle, amid his books and pleasant associations, heard of some working men rioting, his summary sentence was, "Toss them over the "Tarpeian rock." And so, Mr. Matthew Arnold, in his love of centralised tyranny, would like the Bible forced on the common schools by law, without exception; and would at least waive objectors contemptuously aside, if he did not even advise tossing them over the Tarpeian rock. This calm indifference to opinions honestly held is sufficiently irritating anywhere; but in Mr. Arnold it occasionally amounts to a *nonchalance* which is almost repulsive.

Not to dwell, however, on these unpleasant points, we proceed to look at Mr. Arnold's proposal in the light of some of his own deliverances—hardly of recent date, but on that very account perhaps all the more worthy of attention. When he dealt with such decisive effect with Dr. Colenso, in his clever article, "The Bishop and the "Philosopher," did he not lay down the canon that unless a work pertaining to the Bible either *edified the uninstructed, or informed the instructed*, it had no right to exist? Now, there can be no doubt that his work on Isaiah is in this general sense religious as dealing with the Bible, but does it edify the uninstructed? Mr.

* *The Great Prophecy of Israel's Restoration* (Isaiah, chapters 40-66) *Arranged and Edited for Young Learners.* By MATTHEW ARNOLD, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel College, Oxford. (Macmillan.)

Arnold himself sets aside the idea of pretending to any such thing. Edification is not his object; that, he says, is the proper province of churches; and he goes on to draw a very precise distinction:—

"There is a substractum of history and literature in the Bible, which belongs to science and schools; there is an application of the Bible and an edification by the Bible which belong to religion and churches. Some people say the Bible altogether belongs to the church, not the school. This is an error; the Bible's application and edification belong to the church, its literary and historical substance to the school. Other people say that the Bible does indeed belong to school as well as to church, but that its application and edification are inseparable from its literature and history. This is an error; they are separable. And though its application and edification are what matter to a man far most (we say so in all sincerity), are what he mainly lives by, yet it so happens that it is just in this application and edification that religious differences arise. For things so really lend themselves to far greater diversity in the way of application of them, and edification by them, than in the way of their primary, historical, and literary interpretation."

But that this application of the Bible or its edification is not separable from its history, Mr. Arnold himself very plainly confesses, when he tells us that the Bible has created certain *sentiments* in the reader's mind, and that these must not be disturbed; whilst yet they are the elements which have in his view pre-eminently prepared the common mind for such study of the book as he recommends. There is surely some want of clearness here, for the sentiment created in the general mind is paramountly religious, and is not detachable from the historical element that resides in it. But if it were, how is Mr. Arnold's position bettered; how can be escape from his dilemma? Why, was not the very *raison d'être* of his quarrel with Bishop Colenso this—that, in view of the uninstructed, the historical portion of the Bible could not be touched without coming into conflict with the religious sentiment? and did he not condemn Dr. Colenso on this very ground, because he had not limited his appeal to the *learned*? Did he not say that, "in spite of its "containing much that is mere history, and "*like all history, sometimes true, sometimes false*, "it was because of certain precepts it contained "that it was called the Word of God"? and did he not on that ground uphold reticence towards the unlearned? But in the very fact of separating, or attempting to separate, the historical from the religious element in the Bible, so that it may be discussed and treated of precisely the same as any other history, is Mr. Arnold not erring in the very same direction as Bishop Colenso erred? The very freedom to raise a question as to the facts recorded there is, on his view, essential to proper instruction; but it wars with the purposes of edification. For, if in a school the Bible is to be read and taught as history, is the teacher to answer questions or is he not? And if he is to answer questions, then he must answer them in the light of his fullest knowledge, and, if he is acquainted with Dr. Colenso, cite him; so that here we have in a smaller world, the very same thing which Mr. Arnold so protested against in the greater world where Dr. Colenso had his classes of unlearned (or bigger children). Of course, Mr. Arnold may be ready to answer that he would be careful to select such readings as would not raise question. But the very confession is fatal to him. If he advocates Bible readings in schools, and desires a law to compel it, he must be ready to face the fact of the whole book being read and commented on there, and treated in every respect the same as any other literature—that for example of Greece and Rome.

It is all very well for Mr. Arnold to tell us that his notes are written for those who are not ripe for weighing conflicting interpretations; but of course if his work is of service, it can only be in the way of preparing them in some degree for being able to do this. Mr. Arnold has in no sense met the objections which in our pages and elsewhere have been stated over and over again: he has not even entertained them; but, since in the eyes of the learned, the *historical* portion of the Scriptures is open to so much criticism, we fail to see that schoolmasters, even of common schools, are not likely to catch hint of it, and to be thereby influenced to the injury of that sentiment which Mr. Arnold so drubbed the bishop for interfering with. Besides the very transpositions and substitutions which Mr. Arnold recommends, however inevitable they may be, directly raise the question of verbal inspiration still conscientiously held by many; and certainly the schools are not the proper places to have the question actively started. Thus we see that Mr. Matthew Arnold is not so consistent as he might be in a matter of prime practical importance; and has after all produced a book which is likely to be of more value to the learned than for the purpose for which it was originally intended.

FOREIGN MISCELLANY.

Ascents of Mont Blanc are of daily occurrence, not a few being made by ladies.

The Porte has decreed the construction, at the State expense, of the projected railways between Tripoli, Aleppo, and the Euphrates.

News comes from Vienna that the condition of the Empress Charlotte is hopeless. She is said to have received the last sacraments.

The numerical addition to the strength of the Northern States of America from immigration, since the census of 1800, is estimated at 17,500,000.

A New York despatch to the *Daily News* says that the fugitive Controller Connolly has returned, and has been accepted as State's evidence in the trials of Tweed and Hall.

Count Orloff, it is stated, has been the bearer of certain communications to M. Thiers at Trouville on the subject of the coming meeting of the three Emperors at Berlin. His excellency has since returned to the Russian Embassy at Paris.

The *New York Herald* says it is reported that the complete census returns of the United States for 1870 give these startling statistics of the population:—Men and boys, 19,493,665; women and girls, 19,064,806; surplus of men and boys, 428,859.

In spite of the protestation of the ultra-republican party in France, the Government has determined upon prohibiting all public manifestations on the 4th of September, and has reiterated its instructions on the subject to the civil and military authorities.

THE EMPEROR OF CHINA.—A Shanghae paper hears from Pekin that the young Emperor is very childish, setting his affections chiefly on dress and theatricals, of the latter of which he is inordinately fond.

THE CATTLE PLAGUE IN HAMBURG.—A telegram received from Hamburg by the Government would seem to show that the Privy Council had good warrant for taking active measures to prevent the spread of disease through infected cargoes from Germany. The despatch is as follows—"Two cows and one ox died in a field near Hamburg, and were burnt and buried on the spot, with eleven others killed, having shown symptoms of cattle-plague."

THE DOUBLING OF CAPE HORN.—News comes from Valparaiso that Cape Horn is to be practically doubled no more. The difficulties of sailing round the Cape and the dangers of passing through the Straits of Magellan are to be done away with by the establishment of a service of steam-tugs in the Straits, for towing sailing vessels through the narrow channel, thereby insuring safety and shortening the passage to the Pacific by at least a month's time. The Straits of Magellan will, in view of this enterprise, be carefully surveyed anew, and its dangerous points will be fully marked.

SIGNS OF AN ARRANGEMENT. — The Italian Government has ordered the reopening of four clerical schools, and the directors having declared their readiness to submit to the laws of the State, the *Opinione* announces that the Bishop of Monopoli has presented to the Government for recognition the Papal Bull nominating him to his see. The bishop has consequently obtained the Royal Exequatur. The authorities have ordered the ecclesiastical schools to admit the Government inspectors.

THE NEW CARDINALS.—The *Giornale di Roma* says:—"The following is a list of the cardinals who are likely to be named in the next Consistory:—Mgr. Chigi, Nuncio in France; Mgr. Falcinelli, Nuncio at Madrid; Mgr. de Mérode, Archbishop of Mélitène; Mgr. Pacca, Major-Domo of the Pope; Mgr. Antici-Mattei, Latin Patriarch at Constantinople; Mgr. Ballerini, the same at Alexandria; Mgr. Guibert, Archbishop of Paris. The Pope will simply nominate these prelates, without conferring the hat; but that will give them the right to enter the conclave."

GAMBLING HOUSES IN FRANCE.—Several Paris journals have lately been insisting that the Government contemplate authorising experimentally, gambling-houses at Enghien, Vichy, Aix, Pau, and other places. By way of reply to this statement, the *Bien Public* (the organ of M. Thiers) affirms authoritatively that the Government ever has refused, and ever will refuse, to listen to any proposition of that kind. An honest Government, it is added, scorns to seek revenue from immorality and vice, and the partisans of gaming-tables may rest assured that they will not be revived either partially or generally.

INDIAN SCHOOLS.—Three-eighths of the revenue of the Cherokee nation are devoted to educational purposes; they have sixty free schools, and have recently established an orphans' school, for which they appropriated 10,000 dollars and four sections of land. The Crees have thirty-two common schools and two manual labour schools. The Choctaws have thirty-four free schools, supported by themselves, in addition to those of the missionaries. The Chickasaws have fourteen free schools, and the Seminoles four, besides those of the mission boards.

GARRISON ON SUMNER.—A long letter has been written by W. Lloyd Garrison to Senator Sumner, on the subject of the presidential campaign. In this letter there is a review of Mr. Sumner's public career, with reference to his present opposition to the re-election of General Grant and his support of Horace Greeley. Strong allusions were made to Mr. Sumner's services to the cause of the Republicans, into whose ranks he is now labouring to bring fatal divisions. His services to the anti-slavery cause are dwelt upon, but it is denied that they were peculiar and individual, and an earnest appeal is made to him not to continue in the devious course of policy and action into which by some witchcraft he has entered.

ALLEGED DIAMOND MINES IN CALIFORNIA.—An excitement has been raised at San Francisco by a story of the discovery of a district, not yet communicated, but said to be in some part of Arizona, where rubies, diamonds, and sapphires may be picked up by a party of twenty-five men at the rate of 200,000*l.* sterling per month. Already three rival companies are disputing for the acquisition of the property, for which the leaders of the movement are understood to require only 800,000*l.* cash. Many of the New York papers seem to have accepted the story, but the *Philadelphia Ledger* expresses the wonder created by the fact that any persons capable of filling their pockets with diamonds should take the trouble to invite the world to participate in their good fortune.

SOCIALISM IN GERMANY.—The most dangerous foe which Germany has at present to fear is the socialism which is spreading swiftly through the empire. A working men's congress has been lately held at Halle, at which a programme was drawn up and adopted which is of the most revolutionary character. It demands the suppression of th Federal Council, and the sovereignty of the Reichstag, but with a predominating influence of the working classes in the latter. The suppression o f the army, the abolition of indirect taxes, to be replaced by a progressive income-tax, the legal limitation of a day's work to eight hours, and the union of working men in producing societies specially protected by the State, and with a capital of from eighty to one hundred million thalers, are among the further demands of this modest programme. In regard to taxation, the German workman says the man who only has the necessaries of life should pay nothing, while those who have incomes of millions can easily spare one of them. He would abolish the army, because he is confident that if there were no soldiers there would be no war.

THE PRESIDENTIAL CONTEST.—The New York papers of the 14th state that Mr. Greeley was making a tour of New Hampshire, where he was received with great enthusiasm. His speeches in answer to the deputations who interviewed him at the several towns along the route were remarkable for their brevity and their avoidance of political topics. Regarding the result of the tour, Mr. Greeley has written a letter to one of his friends in Boston, in which he says:—"News from North Carolina did not justify the first report; but, if we work hard, I am sure we will carry it in November. We shall carry New Hampshire, Connecticut, New York, and New Jersey. This is the extent of our work in the East; the rest will have to be done in the South and West." Ex-President Johnson spoke in favour of Greeley at Knoxville, Tennessee, on the 11th. The re-election of Grant would, he said, be a great national disaster. He accepted Greeley on the principle of the pressure of circumstances beyond human control, which has limited the choice to two men. "Patriots cannot hesitate to choose Greeley. It is no time to say, This or that is not my party; but let us all unite in saying, This is my country. The country must have reconciliation, restoration of equal rights to all citizens, confidence between the sections, and a reform of the services." The speech was well received.

SUPERSTITION IN FRANCE.—The special train which conveyed the pilgrims the other day to La Salette has returned to Paris, and the pilgrimage is said to have been so far successful that several miraculous cures are stated to have been effected. The Liberal papers, in connection with this pilgrimage, refer to a report made a short time ago by M. Auguste Voisin, and published in *L'Union Medical* e on the Salpêtrière Hospital and madness of young people. In the body of his report he says that a child who has a hallucination must be labouring under mental alienation: "Thus the miracle of Lourdes was affirmed on the faith of a child labouring under an hallucination, who has ever since been confined in the Ursuline convent of Nevers. I have still under my care a woman who sees the Virgin in heaven, and who played the principal part in the miracle of La Salette." It appears that no fewer than 50,000 persons flocked to the village de la Delivrande to see the Virgin of that place crowned. The ladies of Bayeux also offered two golden crowns, which were promised in case the town escaped falling into the hands of the Prussians. The Bishop of Nantes is organising on a grand scale pilgrimages to the Lady shrines in Britanny. He has composed a series of prayers which are to be recited at the different stations. They may be thus summarised:—"The final and speedy victory of our holy Mother the Church; the triumph of Henri V.; the deliverance of the Pope; the confusion of Italy, Germany, and the Republicans."

NEGRO VIEWS ON THE PRESIDENTIAL ELECTION.—The *New York Herald* prints the following account of an interview between one of its reporters and an intelligent North Carolina negro, which is of some value as throwing light on the feelings of the coloured voters of the South.

"Well, John," asked the reporter, "who are you going to vote for this time?" "I'se gwine to vote de 'publican ticket straight out, I is," was the answer. "Who will you vote for for President?" "General Grant and de oder man, what's his name—Grant and Colfax." "Grant and Wilson, you mean." "No, sah, I votes de old ticket, I does." "Why don't you vote for Horace Greeley?" "Don't know nothin' 'bout dat man. He can't be much friend of de coloured people, when dese yer white folks vote for him." But he's their friend, and always has been." "No, sah, dere's no

tellin, what he will do when he gits to be President. I hear 'em say he's gwine to pay dese people for all de niggers what got freed, and den put de balance back in slavery." Who told you that?" "Never mind, sah; I hearn it. I votes for General Grant, de man what sot us free, what I knows I can 'pend on" "But whoever told you that meant to deceive you." "Yes, sah, I knows all that too. I judge folks by de company dey keeps, and when dis man, Greeley goes wid de 'rebs' and 'secesh,' I got my opinion ob him." "So then, you will vote for Grant?" "Yes, sah, I'se boun' to vote for Grant, and so is de whole culled folks. He's de man what freed us."

The reporter adds that nine out of ten negroes will make substantially the same replies.

Fate of a Fortified City.—The war was declared, and the eyes of France were on Metz. The hotels were crowded with personages and their staffs, the narrow streets echoed to the jingle of scabbards and spurs, and the clatter of mounted orderlies. The place was never more gay, and trade never more active, and people lightly congratulated themselves on residing at the base of those triumphant operations which were imminent, and on being placed so conveniently for receiving the earliest bulletins of victory. The process of disillusioning has been rapid and lamentably complete. The citizens have learnt from sad experience what are the drawbacks to inhabiting a fortress. It is not only that their city has passed to German hands. Recent criminal trials show there is no lack of enterprising citizens who regard money before nationality, and are eager to subordinate patriotism to commercial cupidity. It is the fresh recollection of the recent siege, and the profound conviction that another is inevitable and imminent, that has emptied Metz. The inhabitants can never forget the unutterable misery of those weary days when they were cooped up with beaten troops, ill-disciplined and mutinous; when they starved slowy by storehouses they believed to be full, and in sight or herds of oxen grazing by the canvas city between the gates and the forts; when pestilence would have filled the hospitals, had they not been already filling to overflowing with wounded. Through it all, hope had little to flatter them with. Their city might be made the prize of war, and release from blockade would probably be followed by ruin. It would seem that the most dismal of their forebodings has been fulfilled, and Metz actually is a ruined city. First, the châteaux in its beautiful *coteaux*, the head-quarters of German Generals, were offered for sale with their historical associations,—associations their late French occupants had no mind to refresh. Their industry gradually emigrated, shifting to Pont-à-Mousson and neighbouring towns. The petty commerce languished, deserted by its best customers; house property depreciated, until it is said to be almost going a-begging; men grew desperate and criminal, for the conflagration of public buildings can hardly be a series of coincidences, and the place threatens to be left to the garrison and the hangers-on. The Germans show no alacrity to come in as the French go out. They might reasonably expect their countrymen would be strong enough to protect them, even without those new works they are busy on. But, to Germans as to French, the city lies in the cross shadow of the last siege and the next one, and not even cheap and pleasant quarters, vineyards, water power, and a central situation can persuade them to colonise it.—*Correspondent of the Times.*

Miscellaneous.

Bought Out of the Service.—The two corporals of Marines (Lynch and Rogers) who were recently convicted of taking part in religious services outside the Portsmouth Barracks, after having been directed not to do so, have been bought out of the service. The purchase-money has been lodged with the authorities this week, and the men have left the barracks.

Closing of Public-houses on Sundays.—In the new Licensing Act there is a provision which can be enforced at once, that on the occasion of an application for a new licence or transfer or renewal, where the applicant applies to the licensing justices to insert in his licence a condition that he shall keep the premises in respect of which such licence is or is to be granted closed during the whole of Sunday, the justices shall insert the condition in the licence; the duty is to be decreased, and the person licensed on a "six-day licence," as it is to be called, is to keep painted or fixed on his premises words indicating that such licence is for six days only.

The Foot-and-Mouth Disease is reported to be spreading in Berkshire, Notts, Lincolnshire, Somerset, and Gloucestershire, notwithstanding stringent precautions taken to prevent its extension. 7,000 cases occurred in Norfolk in the week ending August 24; 13,000 in Dorsetshire, which is, however, a falling off of 3,000 compared with a month ago. In Oxfordshire, also, there were 9,349 cases, but here the disease is increasing. So extensive is the disease in Cambridgeshire that the magistrates are determined to support the inspecting officers in their strenuous efforts to stamp it out if possible. In the Preston district there were last week 120 fresh outbreaks, and there are now 341 farms affected, 2,358 cattle, 978 sheep, and 21 swine, being an increase of 12 outbreaks, 95 farms affected, 585 cattle, 204 sheep, and 11 swine.

Stitch! Stitch! Stitch! &c.—A few days ago another melancholy song of the shirt was related in the Liverpool Coroner's Court. Two unmarried sisters, named Egan, gained their livelihood by their needles, and seem to have been obliged to work late to "make both ends meet." On Monday night one sister, who is "in delicate health," retired at twenty minutes to twelve, leaving the other still plying her needle. When she got up at a quarter to six in the morning she found that all her sister's stitching was over. Stretched on the floor on some cuttings, with some rolled-up shirts for a pillow, lay the corpse of the poor young woman. She appeared to have laid herself down in fatigue and died in her sleep. Heart disease and laborious work had been attended with the consequences to be expected. She would not allow her delicate sister to stay up longer than the time mentioned; and this sister is spared to relate the latest edition of the story of the shirt.

One-class Railway Trains.—At the half-yearly meeting of the Blyth and Tyne Railway Company, the chairman, Mr. Joseph Laycock, said he had had some serious thoughts of adopting the American system of having one class of carriages only, for at present they found considerable difficulty in appropriating their various carriages to their promiscuous traffic. They had some carriages running empty, while others were overcrowded, and he thought, on a short line like theirs, it would be no hardship to run nothing but third-class carriages. The fact was, that they had a very large proportion of third-class passengers as compared with others; for instance, their first-class passengers numbered 19,000, while of third-class passengers they carried 577,000 during the half-year. He repeated, on a short line like theirs, he did not see how it could be a hardship for respectable people to ride third class, and in fact, owing to the great accommodation first-class passengers expected to receive, they became a regular nuisance.

Great Failure in the City.—Considerable anxiety was created in mercantile circles on Thursday, by the failure of the well-known firm of Messrs. Gledstanes and Co., East India and China merchants. The liabilities represent nearly two millions; but as large proportion of this amount is in acceptances by other firms, the total will be very considerably reduced. One of the principal causes of the suspension was the loss sustained through late operations in cotton, tea, and other Eastern produce, and when the event transpired great excitement was created, as the stoppage was believed to have arisen entirely through misfortune in business, and not in consequence of over-speculation. The news somewhat affected the funds, but the fears entertained of further failures have not been realised. Under arrangements already completed, a very large portion of the acceptances of the firm will be taken up. Moreover, no actual suspensions have been reported in the East, although the difficulties of one house have, it is understood, been privately settled. These statements are calculated to remove any feeling of anxiety regarding mercantile affairs.

Anti-Game Law League.—Considerable progress is being made with the organisation of this society. It invites the co-operation of all who, eschewing mere compromise and expediency, desire the total abolition of the game laws. The executive consists mainly of representative working men; its treasurer is Mr. P. A. Taylor, M.P.; and the following members of the House of Commons have already joined the general committee:—Mr. Jacob Bright, Mr. Edward Miall, Mr. Henry Richard, Alderman Carter, and Mr. James White. The *Anti-Game Law Circular* is the organ of the League, and in the pages of this bi-monthly publication the various aspects of the question are discussed by writers of experience and ability. The London headquarters of the League are at 13, Beaufort-buildings, Strand. An annual subscription of one shilling constitutes membership; and the society has already begun to take root in the great industrial centres of the kingdom. One immediate object which its promoters have in view is to show the intimate relation which subsists between the excessive preservation of game and the present high price of meat.

The Belfast riots are now at an end. A heavy rainfall on Wednesday appears to have co-operated with force to bring about this result. That night passed over without disturbance, but the military occupation still continues, and the regulations recently made by the authorities remain in force. It is estimated that the riots have cost Belfast 100,000*l.* in loss of business. Things have now pretty well resumed their usual course, though the military remain in occupation of the town. The public-houses were not allowed to be opened again till yesterday. John Rea, whose obstructive and noisy behaviour has greatly inconvenienced the magistrates and others engaged in the trial of the rioters, was on Friday committed for contempt of court, and sent to gaol for seven days. About thirty persons have been sent for trial, and about fifty disposed of summarily for offences committed during the disturbances. The claims for compensation at present amount to 7,000*l.* The following is a specimen of the notices to quit which were served on both sides;—"Please leave this house before morning, or, by the holy Moses, you will get your ——— head shot off." A number of threatening letters embellished with sketches of coffins were also sent.

The Cowper Correspondence.—On Wednesday Messrs. Sotheby, Wilkinson, and Hodge sold by auction about thirty autograph letters of the poet Cowper, addressed to his friend Mr. Rose, of Chancery-lane, between the years 1788 and 1793, when he was busy on his translation of Homer. Many of the letters were full of interesting criticisms on Homer's style, the relative merits of the Odyssey and the Iliad, and occasional notices of the work of his great rival, Pope. Others referred to George Romney, Johnson, Mrs. Unwin, the Throgmortons, and his dog "Beau"; while others dealt with the more prosaic subject of his publisher, the copyright question, and some projected reviews of his translation. A few of the lots fell to private purchasers, though many were bought by Messrs. Waller, of Fleet-street, realising prices in some cases as high as 4*l.* 4*s.* One of them, containing a sonnet written by Cowper on behalf of a printer at Leicester, who had got into prison for selling some of Tom Paine's publications, fetched four guineas and a half. Together with the Cowper letters were sold a quantity of original correspondence of George Selwyn, and his contemporaries, Fox, Pitt, Canning, Edmund Burke, Dr. Johnson, Horace Walpole, Lord Erskine, &c., and also an autograph letter of Drake, the great navigator, which was knocked down, after a keen competition, at five guineas.

A Case of Death from Chloroform was inquired into on Friday by Mr. Hardwicke. Robert Smith, aged fifty-six, came up from Oxfordshire to the Great Northern Hospital to undergo an operation. On Wednesday last, before the operation, chloroform was given him by Dr. Jackson, in presence of Dr. East and another gentleman. It was given him in the ordinary way, but all at once he became stiff and blue in the face, and ceased to breathe in about seven minutes. Dr. John East said he had given chloroform in 900 cases, both at the hospital and in private practice. About two-thirds of a teaspoonful of chloroform was put on some lint for the patient to breathe. This was repeated four times. He took it badly, struggled very much, and became rigid. His face became blue, and respiration ceased. This was about seven or eight minutes after the application of the chloroform. He thought due care was taken. The jury returned a verdict of "Death from misadventure."

Representation of Preston.— Mr. Holker, Q.C., of the Northern Circuit, has issued an address to the electors of Preston in the Conservative interest, in which the usual protestations are made with respect to "Our Ancient Constitution in Church and State." Capt. German, of Sevenoaks, Kent, who it is now expected will be the Liberal candidate, was until within the last few years a resident in Preston, and connected with a large firm of flax-spinners. Several years ago he was mayor of the borough, and was the youngest chief magistrate that ever filled the office. He is now captain of the Third Lancashire Militia. At the last general election he came forward as a third Liberal candidate on independent principles, but retired before the day of election in order that the party might not be divided, and on the understanding that he would receive the united support of the Liberal party if he came forward on a future occasion. It is believed that the operation of the Ballot Act will put an end to Tory ascendancy.

The Chancellor of the Exchequer in the North.—The Chancellor of the Exchequer was presented with the freedom of the burgh of Wick on Friday. The presentation was made by the provost of the burgh, who stated that the Town Council had unanimously resolved to confer the freedom on Mr. Lowe, in appreciation of his political and literary services. Mr. Lowe, after thanking the corporation for the honour, said that he regarded it as a testimony to the services of his political colleagues as much as to his own. He claimed for them that they had fulfilled all the pledges which they had made when they entered office, and passed all the measures which they had sketched out. Referring to the measures of the past session, Mr. Lowe said he did not think it desirable to make any remarks except to say he trusted that the Act on Scotch Education would be carried out in a spirit which would secure that Scotland would continue to stand foremost among European nations in the matter of education. Mr. Lowe also remarked that much of the success of the Government in passing their measures was due to the support given them so heartily and unanimously by the members for Scotland. He preferred saying little as to the future, but he believed that the Government would continue to be worthy of the confidence of the people. Mr. Lowe has since received the freedom of the burgh of Kirkwall.

The Autumn Manœuvres.—At Blandford on Saturday, the camp was the scene of some very instructive brigade and division manœuvres being carried out by the regular troops. The militia did not take part in these movements, as they were undergoing battalion drill in camp—a branch of exercise in which they are now attaining great proficiency. It appears to be settled that on Saturday the first divisional sham-fight will take place. On Monday morning one-half of the Northern Army, 7,000 strong, began their march on their way southward to meet the enemy now encamped about Blandford. The rain fell in torrents. The movements were as a *reconnaissance* in force, undertaken with the object of ascertaining what was the strength of the enemy at Blandford, and to discover in what direction he is likely to make his attack. Owing, it is said, to a letter received from an influential landowner in the district, pointing out that "the New Forest fly" is particularly active at this season, the march to Woolbridge, which is on the borders of the New Forest, has been abandoned. Great preparations are being made in

Salisbury to do honour to the Prince of Wales on the occasion of his stay at Bemerton Lodge during the autumn manœuvres. There will be about the same number of foreign representatives at the autumn manœuvres as last year. It is reported that Lieutenant-General Sherman will be present on the part of the United States Government.

The Attempt to Swim across the Channel.—On Saturday, J. B. Johnson, of Leeds, attempted to swim from Dover to Calais. The feat was undertaken for a wager of 2,000*l.* to 60*l.*, and the arrangements were made by Mr. Frederick Strange, the proprietor of the Royal Surrey Zoological Gardens, on an extensive scale. The harbour tug Palmerston was chartered to convey a party of gentlemen across the Channel, and several thousand people assembled at the Admiralty Pier to witness the start. At twenty minutes to eleven Johnson appeared on the bridge of the Palmerston, clad in bathing costume. He dived into the water, the band playing a lively air. There was a strong and swift current round the end of the pier, and the water, owing to the easterly wind, was intensely cold. Johnson, swimming on his side, and taking long, powerful strokes, performed the first mile in a very short space of time, and then, getting into the tideway, was arrested greatly by the current. He was, however, carried towards the Varne, a lightship between Dover and Dungeness. Johnson's brother and a friend were towed in a boat behind the tug, prepared to render the swimmer any assistance that he might require. During the first four miles he did not stop to rest, but swam along in capital form, small waves breaking over his head at every stroke. When he had done seven miles Johnson discovered that his feet were getting cold. Beef-tea had been provided, and Johnson now came to the side of the steamer to partake of some; he was shivering with the cold, and complained that he could not keep his feet warm. But his determination to accomplish his feat was as strong as ever. The sea was by this time very rough, and the tide stronger than ever. Johnson's friends, therefore, presently, with great reluctance, dissuaded him from continning what they now regarded as an impossible feat, and he with equal reluctance abandoned the attempt, although he says he is determined to make another trial under more favourable circumstances. The party proceeded to Calais, where Mr. Strange's band, at the request of the mayor, played in the market square, and were afterwards entertained at the Hotel de Ville.

Gleanings.

An extensive coal bed is said to have been discovered about two miles from Waterford.

Armorial bearings of the ocean.—The Crests of the Waves.—*Boston Commercial Bulletin.*

Don't put on airs at the shore; the sea air is the only one visitors enjoy.

What is the difference between a hen with a wing and a hen without a wing?—A mere difference of a *pinion.*

Clergymen, like brakemen, do a good deal of coupling.

It is calculated that there are 100,000 women named "Marie" in Paris.

At the meeting of the British Association two knifeblades formed from meteoric iron were exhibited.

A lake has been discovered in the Cascade Mountains, Oregon, completely surrounded by a wall 2,000 feet high.

The *New York Times* states that frogs are announced on the bills of fare of the prominent restaurants of that city, and are becoming a favourite dish among the epicures and *gourmands* whose purses correspond to their tastes.

A loving wife, on the decease of her husband, sent the following thrilling telegram to a distant friend:—"Dear John is dead. Loss fully covered by insurance."

Lawyer: How do you identify this handkerchief?—Witness: By its general appearance and the fact that I have others like it. Lawyer: That's no proof, for I have one just like it in my pocket. Witness: I don't doubt that. I had more than one of the same sort stolen.

A correspondent writes to an American editor to say he has got so far in politics as to "hurrah for Gr——," but does not know whether to end with "ant" or "eeley." The Editor replies by referring him to the sixth verse of the sixth chapter of Proverbs, where it is written, "Go to the *ant*, thou sluggard."

The Reaction.—A horror of the Jubilee has overtaken at least one of the Bostonites. Thus plaintively he apostrophises:

Tell me, ye raw east winds
That in this region roar,
Do ye know some calm spot
Where people sing no more?
Some quiet little place,
Some village in the West,
Where, free from notes and fiddlesticks,
A body might find rest?

A Hawaiian paper thus announces the marriage of Capt. W. B. Hallett, of the missionary brig Morning Star, to a Massachusetts lady:—

Hallett—Hall.—Ma keia kulauakauhale, June 4, ma ka Luakini of Kuakeano, mareia e Rev. W. Frear, e Kapena Uilama, B. Hallett o ke kiaulua Misionari Hokuao, la Miss Mercie R. Hall of Yarmouth, Mass. Ma kahi o Rev. J. F. Pogue ka luana ana.

Newspaper Enterprise Checked.—A spirited Brighton newspaper conceived the happy idea of publishing *verbatim* reports of the speeches of the *savans* attending the British Association. The enterprise of our contemporary has met with a sad discouragement, however, and the project has been abandoned. One of the immediate causes of the deplorable break-down was an interesting discussion in some section of the association about "mononitromonobrombenenze," and "matamononitromonobrombenzene."

Ginger-beer.—The *Food Journal* offers a word or two on the dangers of ginger-beer drinking. Even were it honestly made, our ginger-beer is not a wholesome thing. What man who has ever felt the pangs of dyspepsia could wish a fellow-creature a worse fate than to be condemned to the consumption of a few bottles of one of the specimens we have analysed, and which contain:—1. Enough acetic acid to make a tablespoonful of common vinegar. 2. Four grains of cream of tartar. 3. A trace of copper; and the whole imprisoned in a bottle smelling of paraffin?

The Ink Plant.—Botanists are engaged in planting all over Europe a new plant imported from New Granada which, if grown successfully, will be a formidable rival to our manufactured ink. It is known as the *Coriaria thymifolia*, or ink plant. The juice which escapes from it has been given the name of "Changi," and is a little red in colour, but in the space of a few hours after exposure to the air turns into an intense black. This liquid does not corrode steel pens as the ink in ordinary use, resists chemical substances, and preserves its intensity for many years.

A Perplexed Husband.—The Cleveland police took up a prominent citizen in a sad state of mental aberration the other day, and after restoring him, learned that he probably lost his mind in trying to remember and deliver the parting message of his wife, who, on bidding him good-bye in the morning, told him to "go to the dressmaker and tell her that she (the wife) had changed her mind, and would have the watered silk made up instead of the poplin, and be sure and tell her," said the wife, "that if she thinks it would look better with ten bias flounces without puffing, and box-plaiting below the equator, which should be gathered in hem-stitched gudgeons up and down the seams, with gusset-stitch between, she can make it up in that way, instead of fluting the bobinett insertion, and piecing out with point appliqué, as I suggested yesterday."

The Brahmins and Beef.—The Calcutta *Englishman* states that at a recent meeting of the Asiatic Society of Bengal, a paper was read by the Babu Ragendralala Mittra on the use of beef in Ancient India. He surprised the audience by stating that, according to old Sanskrit works, the Hindus were a beef-eating and beer-drinking race. In the opinion of the lecturer, beef-eating was common among the Brahmins until the first century before Christ, and "was set aside only to take the wind out of the sails of the Buddhists by making the rites of Hinduism quite as humane as of the other." The oldest authority prohibiting the use of beef does not date before the seventh century of our era.

Epitaph by Lord Palmerston.—The following lines on his parents by Lord Palmersson, in Romsey Abbey Church, have been brought to light by a correspondent of the *Weekly Review*:—

To those who knew the tenour of their days
'Twere worse than useless to recount their praise;
To those by whom their virtues were unknown,
For cold applause the picture would be shown;
And proud affection asks not for their bier
The carnal tribute of a stranger's tear.
With aching bosoms and with bleeding hearts
We marked those sighs with which the spirit parts;
Yet bowed submissive to the chastening rod,
Nor dared to question the decrees of God,
More blest to live they die, in Him who trust;
He deals His mercies when He calls the Just.

Kinahan's LL Whisky.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

A Real Summer Delicacy.—West India Limes.—It ought to be generally known that the delicate aroma and refreshing properties of the West India lime fruit are preserved from deterioration, without the aid of alcohol, by a process patented by Messrs. Rose and Co., Leith and London. The *Citrus limetta*, or lime fruit, is extensively cultivated in the West Indies; its juice possesses valuable medicinal properties, cooling and purifying the blood, beneficial in rheumatism, and antiscorbutic. The patent preserved lime juice, cordial, syrup, and champagne, as manufactured by Messrs. Rose and Co. from this fruit, possess all the above valuable properties while furnishing delicious, cooling, and refreshing beverages particularly adapted for summer use. They have received the highest recommendations from the *Lancet*, *Scientific Review*, and other eminent journals for their purity and excellence, and may be obtained everywhere in town and throughout the kingdom. Wholesale stores, 16, Bishopsgate-avenue, Camomile-street, London, and at the Refinery, Leith.

Holloway's Ointment and Pills.—Variable Temperatures.—After the unusually hot season which has just passed by, a mild, damp atmosphere will probably succeed, and in its train will come fever, sore throat, diptheria, chest complaints, and rheumatism. Holloway's Ointment well rubbed upon the skin, near the affected part, at once corrects the relaxing and depressing effects of dampness on the constitution and spares sickness; it penetrates the internal textures, regulates the local circulation, assuages inflammation, soothes irritation, braces relaxed organs, and heals ulcerations. Holloway's Pills simultaneously taken expedite the cure. In all diseases of the throat and chest, immediate recourse is recommended to Holloway's purifying and powerful preparations, which, assiduously employed, will prevent asthma, consumption, and other serious issues.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTH.

BARRETT—August 22, at Norwich, the wife of the Rev. G. S. Barrett, of a daughter.

MARRIAGES.

DAVIES—WEARING.—August 22, at the Baptist Chapel, New Swindon, Wilts, by the father of the bridegroom, assisted by the Rev. G. M. Murphy, Edmund Joseph, only son of the Rev. Joseph Davies, of Holyhead, to Annie Ruth, eldest daughter of Willam Brewer Wearing, of Swindon.

WILLIAMS—PRICE.—August 21, by licence, at the Baptist Chapel, South Parade, Tenby, by the Rev. Thomas Burdett, A.M., the Rev. John Williams, of Ponthir, Monmouthshire, to Elizabeth Morgan, the younger daughter of William Price, Esq., of Caerleon.

COLTHURST—CHAFFEY.—August 22, at Taunton, by the Rev. J. B. Figgis, M.A., brother-in-law of the bride, and the Rev. J. Marsden, B.A., George Edward, younger son of George Colthurst, of Chew Magna, Somerset, to Grace Ann, youngest daughter of the late Benjamin Chaffey, of Thorncombe, Dorset.

ROGERS—MARGETSON.—August 24, at the Baptist Congregational Chapel, Kidderminster, by the Rev. Thomas Fisk, Francis Murray Rogers, of Handsworth, to Kate, eldest surviving daughter of James Margetson, Bewdley.

DEATHS.

ROCK.—August 18, at the Rev. Edward Jukes's, Swiss Cottage, Uxbridge, deeply loved and lamented, Miss Ann Rock, aged 72.

DAVIES.—August 20, drowned, while bathing, at Barmouth, Mary Constance, second daughter of the Rev. Thomas Davies, Darwin.

DAVIES.—August 22, at his residence, 5, Rutland-street, Swansea, Evan Davies, LL.D., solicitor, late Principal of the Normal College, Swansea, in the 47th year of his age.

JONES.—August 17, Mr. Robert Jones, of 18, King-street, Wrexham.

BURT—August 23, at St. George's Villas, Tufnell Park, C. Burt, Esq., aged 74.

AUSTIN—August 24, at his residence, Rutland-street, Leicester, Mr. John Austin, aged 67 years. Friends will please accept this intimation.

Notice.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32 for the week ending on Wednesday, August 21.

ISSUE DEPARTMENT.

Notes issued	£37,457,735	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,457,735
		Silver Bullion	
	£37,457,735		£37,457,735

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,356,411
Rest..... ..	3,478,869		
Public Deposits ..	7,276,477		
Other Deposits ..	19,760,849	Other Securities ..	20,030,432
Seven Day and other Bills	466,309	Notes	11,471,080
		Gold & Silver Coin	637,581
	£45,535,504		£45,535,504

Aug. 22, 1872. Frank May, Deputy Chief Cashier.

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Markets.

METROPOLITAN CATTLE MARKET, Monday, Aug. 22.—The total imports of foreign stock into London last week consisted of 12,646 head. In the corresponding week in 1871 we received 20,240; in 1870, 15,945; in 1869, 12,775; and in 1868, 4,542 head. A firmer tone has prevailed in the cattle-trade to day. The supplies of stock have not been extensive, but the quality has been rather better. Amongst the foreign beasts have been 226 Spanish, 130 Cornuns, 79 Danish, 8 Gothenburgh, and 300 Dutch. With a fair demand, the choicest breeds have made 5s. 6d. to 5s. 8d. per 8lbs. From our own grazing districts the supplies consisted of some 1,100 Leicestershire, 150 from Lincoln, 40 from Norfolk about 300 from other parts of England, and 29 from Ireland. The trade has not been active, but a fair amount of steadiness has been apparent, and the best breeds have made 6s. 8d. to 6s. 10d. per 8lbs. The supply of sheep has been short. The demand has been firm, and the best Downs and half-breds have made 6s. 8d. to 7s. per 8lbs. Lambs have been disposed of at rather above mutton prices. Calves have changed hands on former terms. Pigs have been dull.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	6	to 4	0	PrimeSouthdown	6	8	6	10
Second quality .	4	2	4	8	Lge coarse calves	4	8	5	0
Prime large oxen	5	8	5	10	Prime small .	5	8	6	2
Prime Scots . .	6	0	6	2	Large hogs . .	3	8	4	4
Coarse inf. sheep	4	0	4	8	Neat sm. porkers	4	8	5	0
Second quality .	5	0	5	8	Lamb	6	0	7	4
Pr. coarse wooled	6	0	6	6					

CORN EXCHANGE, Mark Lane, Monday, Aug. 26.

We have a better supply of English wheat for to-day's market, but liberal arrivals from abroad. The demand for the new wheat was slow, and prices ruled 1s. to 2s. per qr. below the rates realised for the fine parcels. For foreign wheat the trade was firm, and a fair extent of business was done at an advance of 1s. per qr. since Monday last for

Russian and American qualities. Flour was unchanged in value. Peas and beans realised former prices. Barley was inquired after, and the turn dearer. The oat trade was steady, at the prices of last week. Indian corn was in liberal supply, and 6d. lower in price. At the ports of call we have fair arrivals. Cargoes of wheat are fully as dear. Maize is 1s. per qr. lower.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red..	58	to 60
Ditto new.. ..	53	to 57
White	57	63
„ new ..	54	60
Foreign red ..	56	57
„ white ..	61	63
BARLEY—		
English malting	30	33
Chevalier.. ..	37	43
Distilling.. ..	29	33
Foreign	29	32
MALT—		
Pale..	—	—
Chevalier.. ..	—	—
Brown	52	58
BEANS—		
Ticks	32	34
Harrow	34	36
Small	—	—
Egyptian.. ..	31	32
PEAS—		
Grey	32	to 35
Maple	37	40
White	36	40
Boilers	36	40
Foreign	36	38
RYE—	36	38
OATS—		
English feed ..	21	26
„ potato..	26	32
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	20
„ White ..	18	21
Foreign feed ..	16	18
FLOUR—		
Town made ..	48	54
Best country households ..	42	45
Norfolk & Suffolk	40	41

BREAD, Monday, Aug. 26.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN MEAT MARKET, Monday, Aug 26.—Moderate supplies of meat have been on sale. The trade has been more active, at our quotations.

Per 8lbs. by the carcase.

	s.	d.		s.	d.		s.	d.		s.	d.
Inferior beef	3	4	to	3	10	Middling do.	5	8	to	6	0
Middling do.	4	0		4	4	Prime do.	6	2		6	4
Prime large do.	4	8		5	0	Large pork	3	8		4	4
Prime small do.	5	0		5	4	Small do.	5	0		5	8
Veal	5	6		5	10	Lamb	6	4		6	8
Inferior Mutton	5	2		5	6						

PROVISIONS, Monday, Aug. 26.—The arrivals last week from Ireland were 3,064 firkins butter and 3,121 bales bacon, and from foreign ports 22,287 packages butter, and 2,069 bales bacon. There was an improved sale for finest Clonmels, &c., at 115s. to 116s. on board, and in proportion landed. Foreign sold slowly, with the exception of finest Normandy, which brought higher rates, but Dutch declined 8s. to 10s., nd Jerseys about 4s. per cwt. The bacon market ruled low, at a decline of 1s. to 2s. per cwt.

HOPS.—BOROUGH, Monday, Aug. 26.—Our market remains in the same inactive state as reported in our last. About 140 pockets of new hops have reached market to-day, prices for which are very irregular, ranging between 6*l.* 6s. and 7*l.* The quality is exceedingly good, and fully confirms the anticipations of this being one of the best growths for some years past. The advices from the plantations and the Continent continue favourable. Mid and East Kent, 7*l.* 7s. to 8*l.* 8s.; Weald of Kent 5*l.* 12s., to 6*l.* 6s.; Sussex, 5*l.* 12s. to 6*l.* 0s., Farnham and country; all sold.

SEED, Monday, August 26.—No English cloverseed yet offering, and not much American left; prices of the latter were rather higher. New trifolium and trefoil were held at last week's prices, but there was little doing in either article. White mustardseed was taken in small lots at no alteration in price. New Dutch brown was offered of fair quality, but no sales were effected. New winter tares were held at the full prices of last week. New rye and new winter oats could be bought at moderate prices. Fine English rapeseed was purchased in small quantities at quite as high rates. Canary-seed and large Dutch hempseed realised former values.

WOOL, Monday, August 26.—The wool market has been steady in tone, but there is still an absence of animation in the demand for all qualities. Prices throughout are well maintained.

OIL, Monday, August 26.—Linseed oil has been quiet. Rape has been dull, and there has not been much demand for other oils.

TALLOW, Monday, August 26—Market quiet. New Y.C., spot, 41s. 9d.; old, 42s. 6d. per cwt. Town tallow, 41s. net cash.

COAL, Monday, August 26.—Market heavy at last day's rates. Hettons Wallsend, 27s. 3d.; Hettons Lyons, 26s. 9d.; Hartley's 28s. 3d.; Tees, 27. Ships fresh arrived, 35; ships left from last day, 2; ships at sea, 5.

Advertisements.

A HOME WANTED for a YOUNG LADY, age 21, in a respectable and cheerful Christian family.—Address, L. M., Rait's, 17, Moorgate-street, E.C.

A LADY (Nonconformist) SEEKS a SITUATION in a Gentleman's Family as RESIDENT GOVERNESS. Acquirements, English, French, German, Music, &c.—For further particulars, address, M. J., Blenheim House, Sherborne, Dorset.

WINTER RESIDENCE, with all the advantages of English Home comforts and proximity to relatives and friends, at Smedley's Institution, Matlock Bank, near Matlock Bridge Station, Derbyshire, with or without the peculiar Mild Hydropathic Treatment, conducted by W. B. Hunter, M.D.C.M. Glas. The extensive saloons, lofty and well-ventilated bedrooms, all kept at summer temperature night and day, without draughts. Charges moderate.

C ORGAN FOR SALE.—A grand, high-class Instrument, by an eminent builder, suitable for a large place of worship. Three full rows of keys, and 35 stops; nearly 1,400 speaking-pipes; height, 21 feet; width, 16 feet; depth, 13. Those in search of so grand and genuine an instrument (which will be sold for less than half its value) will do well to apply for particulars and photographs to Mr. Kennard, Margate. References kindly permitted to musical men of the highest authority. Inspection of practical men invited. So magnificent an instrument is seldom, if ever, offered through the medium of the Press.

A YOUNG LADY, daughter of a Dissenting Minister, WISHES an ENGAGEMENT as GOVERNESS in a School or Family. Has had considerable experience in tuition, and can instruct in English, Music, French, German, and, if required, Singing. Satisfactory references.—Address, Alpha, Post-office, Henham, near Bishop Stortford, Herts.

REQUIRED, at Michaelmas, a CERTIFICATED TEACHER as Mistress of a Mixed School in the village of Gosfield. There are now about one hundred and twenty boys and girls in the school, which is in a highly satisfactory condition of instruction and discipline. No one need apply who has not had some years' experience as Mistress of a school. It would be desirable the Mistress should Teach in a Sunday-school; and she would be required to assist in an Evening School during the winter. Salary, with emoluments, from £70 to £100 a-year, according to the qualifications of the Teacher.—Apply, by letter, to Samuel Courtauld, Esq., Gosfield Hall, Halstead.

DIAMOND FIELDS, NATAL.—A Congregational MINISTER is WANTED for the Diamond Fields of the Colony of Natal. It is desirable that he should be young, vigorous, and without encumbrance.—Letters on the subject may be addressed to Alexander Hannay, 18, South-street, Finsbury, London.
21st Aug., 1872.

A LADY, of decided Christian principles and good education (age 45), desires an engagement as LADY HOUSEKEEPER in a Gentleman's Family, or any position of trust and confidence. Schools objected to.—Address, L. M. N., 12, Alfred-place, Alexander-square, Brompton, S.W.

TO PARENTS and GUARDIANS.—SOUTH of ENGLAND EDUCATIONAL HOME for YOUNG LADIES, Harrage Hall, Romsey, Hampshire. A liberal, cheerful home. Superior intellectual culture. Young ladies successfully prepared for Governesses and the University Examinations. Governess Pupils required on reduced terms.—Address, The Principal, as above.

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CANDIDATES may at once be put upon the List for ELECTION. There are Vacancies for 100, the Infant Orphans of Clerks, Shopmen, Warehousemen, Skilled Mechanics, and others.

CONTRIBUTIONS for the support of the Orphanage are earnestly solicited. This is not an endowed charity, but depends entirely upon the voluntary support of the public.

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Office, 73, Cheapside, E.C.

MINNESOTA and the NEW NORTH-WEST.—The Northern Pacific Railroad is now running across the State of Minnesota, which has direct railroad communication with New York and direct water communication with the Atlantic Coast. It is a healthy and fertile State, with cheap lands and farms, good business openings, ample employment for mechanics, an excellent school system, and just and equal laws. It is the finest field for British emigration.—Apply to Geo. Sheppard, 34, New Bridge-street, Blackfriars, London.

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REOPENING OF THE MANCHESTER LINE.

The obstruction caused by the Landslip at Chapel-en-le-Frith having been removed, the Line has been reopened for Passenger Traffic, and the Service of Express and Ordinary Trains between LONDON and MANCHESTER, and LONDON and LIVERPOOL, and intermediate places, as advertised in the Time Tables of the Company, has been resumed.

JAMES ALLPORT,
Derby, August 21st, 1872. General Manager.

NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS, 49, Dover-street, W.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Free to the necessitous poor; payment required from other applicants.

THOMAS ROBINSON, Hon. Sec.

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.

CONFERENCE AT BIRMINGHAM.

On TUESDAY, October 1st, a CONFERENCE, to be followed by a Public Meeting in the Town Hall, will be held at Birmingham.

Particulars may be obtained on application to the undersigned.

J. CARVELL WILLIAMS,
2, Serjeants'-inn, Fleet-street, London.
FREDK. SCHNADHORST,
Town Hall Chambers, Birmingham.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The AUTUMNAL MEETING of the Congregational Union of England and Wales will be held in NOTTINGHAM on OCTOBER 14th and three following days.

ALEX. HANNAY, Sec.
21st Aug., 1872.

THE Services in connection with the ANNUAL MEETING of the BRISTOL BAPTIST COLLEGE will be held on WEDNESDAY, September 4th, as follows:—

At One o'clock, the Annual Meeting of Subscribers and Friends will be held in Broadmead Lecture Room, when the Reports and the Treasurer's Account will be read.

A Cold Collation will be provided in the Schoolroom of Broadmead Chapel at Three o'clock.

At Seven o'clock in the Evening, a Public Service will be held in Broadmead Chapel, when an Address to the Students will be delivered by the Rev. N. Haycroft, D.D., of Leicester.

R. P. MACMASTER, Secretary.
Bristol, August, 1872.

RETIREMENT of Rev. Dr. BROCK from the Ministry of Bloomsbury Chapel.

At a Meeting of the Friends of Dr. Brock, held in the Lecture Room, August 8, JAMES HARVEY, Esq., in the Chair,

It was Resolved unanimously:—

"That Dr. Brock having felt it incumbent upon him to resign his Pastorate at the end of September, this Meeting desires to recognise his faithful and efficient services during a Ministry of Forty Years, twenty-four of which have been spent at Bloomsbury, and in order to give expression to their affectionate regard for him personally, and their high appreciation of his Ministry, they desire to provide for him in his declining years a moderate annual income which may in some measure replace the stipend which he will relinquish unconditionally on his approaching retirement, and that with this object a subscription be invited from all friends for the purpose of purchasing an annuity."

It was further Resolved:—

"That a Committee be appointed to carry out this object; and that Messrs. Benham, Harvey, and Sturt be requested to act as Treasurers to the Fund."

Contributions will be received by Mr. Benham, 50, Wigmore-street, W.; Mr. Harvey, 12, Gresham-street West, E.C.; and Mr. Hy. Sturt, jun., 91, Wood-street, E.C.

REQUIRED, at the commencement of next Term, September 16, an ASSISTANT MASTER in the Junior Department.—Apply to the Rev. H. J. Chancellor, Westwood-park House, Forest Hill.

EDUCATION.—PELICAN HOUSE, PECKHAM.

Miss DIXIE, who has succeeded her Aunt, Miss Fletcher, in the Establishment which she so long and successfully conducted, will continue to RECEIVE YOUNG LADIES as Resident and Daily Pupils.

Miss Dixie endeavours to combine the advantages of a sound, first-class Education with the comforts of a happy Christian home.

References kindly permitted to—
Charles Reed, Esq., M.P., Earlsmead, Upper Homerton.
Wm. Cooke, Esq., M.D., M.R.C.S., 3, Lee-place, Upper Clapton.
Wm. Edwards, Esq., Fairfield, Denmark-hill.
Rev. John Pillans, 118, Camberwell-grove.

FELIX HOUSE, TOTTENHAM, N., EDUCATIONAL ESTABLISHMENT, conducted by the Misses MURRY. Attendant Professors for French Music, and Drawing. An Articled Pupil can be received in September. Referees:—Rev. Arthur Hall, Rev. J. C. Harrison, Rev. J. de Kewer Williams, and the Parents of Pupils.

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WILD FLOWERS OF INDIA,
MEADOW QUEEN,
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The Course of Instruction includes, besides the usual English Studies, Algebra and Geometry; Book-keeping; Natural Science; Elocution, English Composition and Literature; the Latin, Greek, and French and German Languages.

Pupils are prepared for the Oxford or Cambridge Local Examinations.

The Year is divided into three Sessions.

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Natural Science—THOS. JONES, Esq., F.G.S., F.R.A.S.

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German Language	Dr. GERNER.
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English Composition ...	FITZHERBERT WILLIAMS.
Globes and Natural Science .	E. H. COTTON, M.A.
Music—Theory, &c. ...	JOHN BLOCKLEY, Esq.
Piano and Harmonium ...	Herr LOUIS DIEHL.
Singing and Organ	JAMES COWARD, Esq.
Drawing and Painting ...	R. W. BUSS, Esq.
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AUTUMN TERM will BEGIN THURSDAY, Sept. 19th.

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EGYPTIAN HALL.—IMMENSE SUCCESS. Daily at Three and Eight.—PROFESSOR PEPPER'S GHOST.—Paganini Redivivus, the greatest Violinist in the World, in a Dramatic Sketch, entitled, "The TEMPTATION of PAGANINI." All the other Scientific and Wonderful experiments in Professor PEPPER'S Lecture Entertainment. A Real Diamond burnt in Mr. TOBIN'S Lecture on the "Diamond Fields." Mr. A. D'ESTERRE'S Readings.

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